

John Chilton

THE
Reconciler
OF THE
B I B L E
I N L A R G E D:

WHEREIN

Above Three Thousand seeming Contradictions throughout the Old and New Testament, are fully and plainly RECONCILED.

A

Like Work never yet extant, and may serve for the
Explanation of the most difficult places of the
Bible: being usefull for all such as desire to understand
the Sacred Scriptures aright unto SALVATION.

Humbly submitted to the Censure of the Sons of the Prophets.

By *J. T.* and *T. M.* Ministers of Gods holy
Word and Sacraments.

LONDON,

Printed for *Simon Miller*, at the Starre in *S^t Pauls*
Church-yard, near the West end, 1662.

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the sacred Scriptures in the most plain and
humble Manner to the Comfort of the Souls of the People.

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THE
STATIONER
TO THE
READER.

IT is not yours I seek, but you, else
I could have facilitated my Ex-
pence, and frustrated your Expe-
ctation. The Addition in this
Edition may serve you for other
Volumes of greater price; each line being an hint
and Compendium of the larger dictates of the Learn-
ed. You will find this to be usefull, even in the ex-
plaining of Texts. I alwayes held *Contraria*
juxta se posita clarius elucescant, None can
so well cleare the sense as he which considers the oppo-
sition. If you find not resolution in the one place, con-
sult the other, or a parallel place, and before you
judge, consult Authors and the Text. However the
Author may run the Gantlop, yet I hope I shall escape
the Last: But in regard every man is left to his
freedome

*freedome of Judgement, And men may easily halt in
such flinty way, 'twere but charity to deale kindly
with the Augmentor, who modestly proposeth
his own, without refuting others opinions: Its my con-
fidence, this will neither burden your Person or
Purse, so it will engage you to think well of*

Your

Obsequious Friend

S. Miller.

Reader take notice, the Additions in
this Book are marked thus [*] through-
out the whole Work.

THE



TO THE READER.



Everall places of Scripture compared, found as severall strings in an Instrument jarring and discordant; but by a more heedfull eye, and attentive care, though a fifth and a third are no full concord, yet with a third and an eight, or a fifth with a first will make a sweet Symphony. Some Scriptures upon a slight view, seem as much at odds as the

Poles, but the context or phrase, the intent or time may so farre facilitate the agreement, that the whole Scripture may seem without any doubting, to be a Web spun by the same hand. I am not ignorant, that the climbing up these Hills is a work both tedious and difficult, even the hardest Piece of Divinity, (other parts being delightfull Valleys, whose variety of matter, and fruitfullnesse in use will be sufficient reward) this may advantage no further than censure and contempt; and though the issue be no other, yet it must not be neglected, in regard *Atheists, Antiscripturists, Hypocrites*, and the *&c.* of *prophanenesse*, make these seeming contradictions to be the *Catholick* Patron for their errors and practice.

I had not adventured on these rough Billows, but that the *Stationer*, who formerly had caused the *Reconciler* to be Printed, (which was no more than *Johannes Thaddaus* Translated) finding that Book to be defective, both as to multitudes of places which were not handled at all, and as to the obscurity of severall which were there undertaken, he engaged me to make a Supplement, which might in some measure run parallel with the design. How I have performed you may best judg, when you have consulted *Magrio, Calvin, Doctor Hammond, Pexelins, Gerhard, Mayer, Musculus, Mannassa Ben Israel, Lorinus, Willet*, the *Assembly, Diodat, &c.* Some on one, some on another place.

The Quotations of Authors were forborne, to forbear abruption of sense, and repeating of their very words; the substance being most an end reserved, without an exact account of the words themselves. *Thaddaus* seems to have lighted his Candle constantly at

TO THE READER.

Scorning his Sun; what he omitted, is superadded with the addition of the Authors own opinion, and yet leaving a just place for every mans own additionall Judgement. This may at the first seem a work of a few houres. Houses are viewed at a glance, which when one considers in their severall Materials, the Stone in the Quarry, the Beam in the Wood, the Lime in the Stone, the Workman in his Hewing, &c. will take up the thoughts as of a larger extent. Books presented as finished, is an easie work for the eye and understanding: and yet the consulting Authors, examining opinions, leaving of rubbish, and taking what is fit, both is a labour to the head and hand: Its easier to read than compose Books, and as easie to censure as either. But no wise man will censure him, who by writing would help the weak, and by his weaknesse invite the strong, to afford the energy of their brains. However the world may censure the work, I hope they will see it their duty to pray for him, who is hereby engaged to be

Their assured

T. Man.

THE

THE P R E F A C E.



THE Scripture of the Old and New Testament revealed from God by the Prophets and Apostles, ^{2 Tim. 3. 16.} is the rule of heavenly Doctrine, it ought to be held in high account amongst us. For so many ^{Gal. 6. 16.} as walk according to this rule, peace be on them and mercy, and upon the Israel of God. *But for as much as the enemies of Divine truth are adversaries to those who continue in the same, it is no wonder that they fear not, both to resist the Spirit by whom it was inspired, and to accuse the work of contrariety and imperfection. Though the Scriptures have no real contrarieties indeed in it self, (for the Spirit of God, by whom those holy men that writ it were led, being not contrary to himself, did so govern the matter, that it should wholly agree in all parts) yet some apparent contrarieties there are in it, which cause some difficulty to the Reader, yet the whole body of the Doctrine is not therefore to be accused of obscurity: as though the will of God could not thence be certainly known, concerning things which appertain to Religion. Nothing is searched out there, which is not to be found easily in some other place, nor is there any opposition in the Scripture, witness Aug. lib. 5. cap. 8. de Genes. I will never dare to think, saith Justin Martyr, in Dial. cum Tryph. Judaeis, nor speak, that the Scriptures can be adverse to themselves, but if any Scripture seem to be so, and hath a colour as though it did contradict some other Scripture, I will rather confess that I understand not the things there spoken, being certainly perswaded, that no part of Scripture can be opposite to any other part thereof, &c. This is that I undertake to prove in this Reconciliatory Bible, wherein are Reconciled Three Thousand places of the Sacred Scripture opposite in appearance, in a plain order, by the Canonickall Books of the Old and New Testament, (short collections of each Book, and Chronologicall numbers being set down before them) and the truth of the Divine word is proved to be uniforme, to the honour and love whereof, all that doubt of the consent of the same, are modestly invited. Some man perhaps will object, that some things are borrowed by me from others, which I deny not, for in compiling this Synopsis, I thought it more safe and discreet, to follow the steps of the most approved Interpreters, than without the authority of famous men, in this most corrupt age,*
which

THE PREFACE.

which is full of Error and Heresie, to invent any thing of my own brain, and to publish it to the world. And I hope that the Courteous Reader, and the equall censurer, are not ignorant, that in the study of Divinity, nothing can be said now, that was not said before. And it is most profitable, that many Books should be made by many men, of the same things, in a divers style, but not in a different faith. And he shall find that I have compendiously gathered together in this Concordance, that which the greater works of learned Men contained more at large; so that here he may, as it were at a single view, comprehend the matter. Let those famous men have the praise, who have set forth large handfulls in this bar-vest. I would not that any one should derogate from their Orthodox labours, but let them have it rather than my self. Yet I doubt not, but that he who was, and is effectually in their large and learned Commentaries, will supply me with his grace, and be present to these gleanings.

Ecclef. 1.
10.
Aug. 10m.
3. de Trin
l. 1. c. 3.

If any one condemn my brevity and rudeness of my style, I sought to be brief, but not obscure; because brevity is profitable, and is accounted most acceptable alwayes; by this there is nothing lost in the substance. My religious mind bad me stop this little body with solid meat, not with lofty and windy words (if there be any thing found in it that is not as it should be, I crave pardon; what is not spoken religiously enough, let it pass as not spoken) far be it from me that I should arrogate to my self; as though I had exactly written without error; for I am not he of whom it may be said, He made it, in the perfect sense; but I stand in the last rank, who scarce dare say, I would have made it; yet in great matters it is sufficient to be willing. Wherefore I being much solicited by some like my self, that is of the meaner sort, and by the most pious desire of my intimate friends, by this little Book of mine, first intended for private use; I would, nay I am obliged to do them good; but not them who suppose they better understand these things. For who is sufficient for these things?

D. Mart.
Luth. in
Prof.

Christian Reader, I do patiently and willingly beg of thee, what according to thy Piety and Candor, thou wilt sincerely interpret of this my study, and duty performed, in collecting these Concordances of the Bible, and wouldest look upon it with the same mind that I write it; that is, with a single and good eye. Our Lord Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, in whom are hid all the treasures of wisdom and knowledge. Sanctifie, reconcile and enlighten us by his holy Spirit, that being reconciled in him, we may remain for ever, to the praise of his Divine grace, and our own salvation. Which is the desire and prayer of

1 Cor. 1.
30.

Your daily Orator
at the Throne of Grace,

J. T.

RECONCIL-

RECONCILIATIONS

Of the Places of the

Old Testament.



THE sacred Scripture of the *Old Testament* is the Word of God, brought down from Heaven, from the beginning of the World unto the coming of the *Messias*, preached by the *Prophets* almost 4000 years, written in *Hebrew*, except some few things in *Chalde*, (*Esfar* 4, 5, 6, *Dan* 2, to 8. *Ezek* 10. 11.) called by the Jews, *Esfirve arba*,

Luke 24. that is, twenty four, divided by Christ into the Books of *Moses*, the *Prophets* and the *Psalms*.

The Books of Moses.

THE *Pentateuch*, that is, the five Books. Also the Ocean of Divinity, the *Hebrews* call the 1. *Bereshit*, that is, in the beginning. 2. *Velle Semoth*, These are the names. 3. *Vajer*, He called. The 4. *Vajer daber*, And he spake. 5. *Elle hadebarim*, These are the words, both in Greek and Latine, 1. *Genesis*. 2. *Exodum*. 3. *Leviticum*. 4. *Aedual*, Numbers. 5. *Deuteronomy*.

G E N E S I S.

THE Generation of the World is so called, because of the Creation before the flood, and the restoring of it after the flood, and the administration of it by the Patriarchs unto the birth of *Moses*; it contains the history of 2310 years.

The Places that are seemingly contradictory.

* 1. Gen. 1. 1. *Elohim* Almighty, Gen. 1. 1. 2. *Bava* created. The noun singular, the verb plural.

To shew that not one only person, but the *Trinity* of Persons in the unity of essence, three in one, and one in three, created the world, the Father works and I work; others say, *Hoc subtile potius quam solidum*, and that its only an Idiom of the *Hebrew* tongue.

* 2. Gen. 1. 1. with Gen. 1. 8. God created the Heaven, &c. And God called the firmament Heaven, and the evening and the morning were the second day.

Moses in the first Verse useth two words to comprize the whole Fabrick of the Creation; but afterwards he descends to the parts of the Creation, and so distinguisheth the Heaven or Firmament from other parts. Or 2. By Heaven is meant in the first Verse by a Metonymy, *Continens pro re contenta*, the invisible or glorious habitation of *Angels*, with the *Angels* themselves, and afterward by Heaven is meant the visible Heaven.

3. Gen. 1. 22. And on the seventh day God ended his works, Chap. 2. 4. All things were created in the day that the Lord God

B made

GENESIS.

the Heavens and the Earth. in the Image of God, and by his fall lost it. The 2^d place is in the Image of the great power whereby God

God created the world and all things therein contained in six days, and in one day altogether. The first place therefore is meant of certain, naturall and artificiall dayes. The latter contains indefinitely the time of the creation of things. So *thynday* is put for the time of grace.

Pfal. 95. 7.
Heb. 3. 13.

4. Gen. 1. 2. *And the Spirit of God moved upon the face of the waters.* John 7. 39. *The Holy Ghost was not yet given.*

In the first place, the treaty is concerning the person and existence of the holy Ghost: in the latter concerning the gifts of the holy Ghost, and the miraculous powring forth thereof in the day of Pentecost, after the resurrection of Christ.

5. Gen. 1. 5. *God called the light day before the Sun was.* Eccus. 43. 2. *The Sun when it appeareth declareth the day.*

The light which first made the day, was not an other light from the light of the Sun, but that light which God had disperfed through the hemisphere, which he collected afterwards into the body of the Sun.

6. Gen. 1. 27. *In the Image of God;* Psalm 89. 8. *Who is a strong Lord like unto thee.*

Object. If man was created in Gods Image, he is strong as God, for that is part of Gods Image, but he was made in Gods Image.

Ans. Likenesse is either in quantity or quality; man was made like God in holinesse, knowledge, with dominion over the Creatures; not that he was alike fully holy, or knowing, or powerfull as God, nor yet had man the same naturall holinesse as God, for in God holinesse is connatural to him and is his nature; but not so in man, for 'tis only in him an infused quality, which *ab esse & ad esse potest sine subiecti interitu.* 2. Man was made

excels all others, being compared to them. Gen. 1. 27. and 2. 7. *God created man after his own Image.* Chap. 5. 3. *And Adam begat a son in his own likenesse after his Image.*

The Image of God, after which God created man at the beginning, was depraved by the fall of Adam, and so he begat such a son as himself, a corrupt sinner, and blind in spiritual things.

7. Gen. 1. 27. with Gen. 5. 3. In the former place Gods Image in which he created man, was the spiritual, immaterial, immortal essence of mans soul; in the natural faculties of it, understanding, memory, reason and will; in the supernatural gifts of wisdom, righteousness and holinesse; in the dominion over other creatures: all stamps set on man out of the everlasting Modell of Gods Perfections.

The second place in his own likeness, signifies as well in nature, as in the corruption of it, through sin, he was begotten.

8. Gen. 1. 27. *God created man, &c. in the Image of God, male and female created he them.* 1 Cor. 11. 7. *The man is the Image and glory of God, but the woman is the glory of the man.*

The woman was created in the beginning after the Image of God Gen. 24. so well as the man: Paul considering the distinction of sex, saith, that the man came nearer to the Image of God in respect of his dominion, and the end, because the woman was made out of the man, and for the man.

9. Gen. 1. 27. with 1 Cor. 11. 7. Man is said to be the Image and glory of God, in regard of dominion which God gave him over other creatures. A woman may be considered, either according to her specificall nature, in which she agreed with man, and in that regard

gard she was created according to the Image of God, in holiness and righteousness, or according to her sex, as she was Adam's wife and subject to him; and in that regard she beareth not the Image of God, for subjection is not the Image of God, but rule and Dominion is.

9. Gen. 1. 2. and 9. 1. *Be fruitful and multiply and replenish the earth.* Luke 23. 29. *Blessed are the barren and the wombes that never bare.*

Children before and since the fall are a blessing from God absolutely: Barrenness is commended by Christ not simply, but by reason of a judgement was to fall upon the Jews, and of that heavy calamity to ensue, wherein the flight would be easier for one alone than for a mother and her little ones; so, *Woe be to them that are with child, and to them which* Math. 24. 19. *give suck in those days.*

10. Gen. 1. 28. *Multiply and replenish the earth.* 1 Cor. 7. 7. *For I would that all men were even as I my self.*

Whether Paul were then a Bachelor or a married man, is uncertain; that he was married his words imply, where he saith, *Have not we power to lead about a Sister, or a woman (a wife) as well as the other Apostles?* otherwise he had not been sure of a wife. If he were a Bachelor, he speaks conditionally, unless the propagation of mankind and of the Church should be hindered.

* Gen. 1. 28. with 1 Cor. 7. 7. The Apostle doth not simply wish that all men and women led a single life; for so the Church of God could not be propagated, nor the divine benediction upon the married fulfilled; but that all had the gift of continency, and were as free from worldly cares and fleshly intanglements as he, and his gift of continency may stand with holy Matrimony. As we read of Adam, and others, who though

married, yet having the gift of continency fulfilled the Apostles precepts, *verf. 29, 32. Having wives as if they had them not; and saving for the things of the Lord.*

11. Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good.* Eccles. 1. 2. *Vanity of vanities, all is vanity.*

All the Creatures are good in respect of the creation, and their nature; but Ecclesiastes condemns their vain and evil inclination, which is not naturall to them, but came upon them by the fall of man.

* Gen. 1. 31. with Eccles. 1. 2. All Creatures are good in relation to God, and in themselves simply considered; but all creatures are vanity in relation to them that use them, no man finding satisfaction in any of them; that may be good in it self, which cannot be so to me.

12. Gen. 1. 31. *All that God made was very good.* Rom. 8. 20. *For the Creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope.*

Before the fall every creature was in a better condition than after the fall; for contrary to nature, they are become subject to the lust of wicked men, and so to many afflictions; by reason of him who hath subjected the creature, that is, God, under this hope that it shall be at last delivered from the tyranny of the wicked.

* 13. Gen. 1. 31. *All that God made was very good.* Lev. 11. *Many Creatures are accounted unclean.*

The former place speaks of the good of Being and Creation, as the things are in themselves, or as they have their designations to such and such particular ends. The latter place speaks of the uncleanness, as to his & ours, in relation to certain persons, the Jews, and certain times under Moses his Law; God accounted these things unclean, not that

that they were unclean in themselves, but in regard of his command as Lord over all, they would have made the persons which used them unclean and filthy in the sight of the Lord, as having trespassed on his Majesty by their disobedience.

* Gen. 1. 31. *all was very good.*
Ez. 45. 7. *I create evil.*

Ans. Evil is three-fold, naturall, morall, and materiall; every thing was naturally good, bonum & ens convertuntur. 2. But that which is morall evil is deprived of those virtues and perfections which the Law requires, and so that which is naturally good may be morall evil, as having swerved from the rule of God. 3. Materiall evils, such as hurtfull beasts, poisons in plants, &c. which though they be not evil in their own nature and simply considered, ad hoc & nunc, applied to this or that subject are so. Of the first and last, God is the Author and Cause, *I create evil*; that is, naturall, such as sicknesses, sorrows, &c. and materiall; and these I do by way of Judgment, but I create not morall evil.

14. Gen. 1. 31. *God saw every thing that he had made, and behold it was very good;* Mal. 1. 3. *I hated Esau;*

Quaest. ex Epist. ad Rom.

Every creature of God is good, and so is man as he is a creature, but not as a sinner, saith *August.* God therefore hated *Esau* for his sinne, and set him after his brother *Jacob.*

Exod. 20. 11. *God rested from all his works that he had made.* Job. 5. 17. & 14. 10. *My Father worketh hitherto.*

God rested from all the works of creation, and of things that should be in nature: but not from his works of Providence, care and sustentation, for without that all would return to nothing and perishment.

Psal. 104. *God will not return to nothing and perishment.* Gen. 2. 2. with Jo. 5. 17. *God rested from making new species of creatures, but not from upholding*

those already made, and enlarging the individuals of these species.

16. Gen. 2. 4. *These are the generations of the Heavens and the earth in the day, &c.* Exod. 20. 11. *for in six dayes.*

Object. How in one day, and yet was six dayes in making them?

Ans. 1. In one day as to the whole *Chaos* and matter, and yet six in producing the several species. 2. The word day is either to be taken strictly or largely; strictly, for twelve or twenty four hours, and so God did not make all individuals in one day; or for a certain tract of time; and so six dayes are but one.

17. Gen. 2. 15. *God put man into the garden of Eden to dress it.* Chap. 3. 19. *In the sweat of thy face shalt thou eat bread.*

If *Adam* had continuance in innocency, labour should have been pleasant unto him: but because he sinned, therefore must we labour with much sorrow and trouble.

18. Gen. 2. 18. *It is not good that the man should be alone.* Mat. 19. 30. *It is not good to marry.* 1 Cor. 7. 1. *To touch a woman.*

In the first place God speaks of the good and profit of the whole Species and the Church, which cannot be propagated by one person alone: In the latter the Apostle speaks of the personall good, and the more commodious kind of life in the time of persecution.

* Gen. 2. 18. *It is not good that man should be alone.* 1 Cor. 7. 1. *It is good not to touch a woman.*

Marriage it self, as it is Gods Ordinance is good. But Marriage as relating to the persons which enter into that estate may be evil, either by accident. Besides evil may be taken for the evil of sinne, and so marriage is not evil; but as evil signifies the evil of punishment, or the privation of happiness, or a quiet

G E N E S I S.

quiet life, so marriage may be evil.

It was good in the Apostles days *not to touch a woman*, as good signifies lesse troublesome or more agreeable to the present necessity, *verse 26.* more convenient in regard of the calamities of the Church, which will be so much the easier born and overcome by the enjoying of liberty; and more profitable also, by being not so distracted with cares, nor troubled with these distractions, that by reason of sin accompany the married estate.

19. Gen. 2. 24. *Therefore shall a man leave his father and mother.* Exod. 20. 12. *Honour thy father and thy mother.*

To leave father and mother here, is not to deny them the honour, love and help that is due to them; but to leave the house of his parents, and to live with his wife, and to set up a new family with her.

* Gen. 2. 24. with Exod. 20. 12. The degrees of love and affection do not vacate or take away one another. Parents are to be loved by reason of their original, reverence, obedience, and subjection, more than a wife. Yet wives are to be more loved, by reason of union or conjunction, (*for they two shall be one flesh,*) and also by reason of cohabitation, and serve to domestick society.

20. Gen. 2. 24. *A man shall cleave to his wife.* Exod. 21. 4. *The servant going forth shall leave his wife to his master, &c.*

The generall Law pertains to all, that is the first, but the speciall Law was granted to the Jews, for the hardnesse of their hearts, and so we understand the latter place.

21. Gen. 2. 24. *Matth. 19. 5. And they shall be one flesh.* 1 Cor. 6. 16. *He that is joyned to a harlot is one body.*

Married people are one body really and indeed, by divine institution; but carnal copulation with a whore without marriage, though

it be actually one body, yet it is impure, because it is not of divine institution.

* Gen. 2. 24. *They two shall be one flesh.* 1 Cor. 6. 16. *He that is joyned to an harlot is one body with her.*

Object. How can a man that is joyned to a wife, and be one flesh with her, be one flesh with an harlot?

Ans. Marriage makes one flesh two ways.

First, By divine institution.

Secondly, By the act it self.

That which is done beyond the bounds of marriage is making one flesh, by act not institution, and therefore illegitimate, the act and effect are the same; of conjunction within, and without marriage are the same, but the cause is different. The Apostle opposeth carnal conjunction to spirituall, and that which is in Christ.

The agglution being threefold.

1. In body and mind lawfully, as in marriage.
2. In body alone unlawfully, as in whoredom.
3. In spirit, as in the spirituall conjunction with God; by grace in Christ.

* 22. Gen. 3. 6. *She gave unto her husband and he did eat.* 1 Tim. 2. 14. *The man was not deceived.*

The one Text saith that Adam received an Apple from his wife, the other saith that Adam was not deceived, i. e. immediately of the Devill as Eve was; so that both agree in this, that the woman was deceived by Satan, and after her being deceived, she gave the Apple to her husband, which he not examining, but taking it upon the account of his wife which he thought loved him, did eat. And so Adam imputes not the thing to Eve by way of deceit, but only saith, *The woman she gave me.*

23. Gen. 3. 6. *The woman saw that the tree was good for food.* Vers. 7. *And the eyes of them both were opened.*

C

First

First she saw with the eyes of her body the tree and the fruit that was good to eat; but at length both their eyes were opened spiritually, when they knew their sinne, and transgression of the Law of God.

24. Gen. 3. 12. *The woman gave to the man, of the tree, and he did eat.*

1 Tim. 2. 14. *And Adam was not deceived, but the woman.*

The woman became for prevarication to the man, for by her he was deceived, and not by the Serpent as she was, Aug. l. 11. *de Gen. ad lū. c. ult.*

25. Gen. 3. 16. *Thy desire shall be to thy husband, and he shall rule over thee.* 1 Cor. 7. 4. *The husband*

1 Cor. 1. *hath not power over his own body, but the wife.*

The woman is under the power of the man in oeconomicall government, whilst she obeyeth and is subject as the body is to the head; but in conjugall union, the man hath not power of his own body.

26. Gen. 3. 19. *In the sweat of thy face shalt thou eat bread.* Matth.

6. 11. *Give us this day our daily bread.*

Prov. 10. *In the first place punishment and*

22. *a laborious life is denounced against man, idleness is condemned,*

Dent. 8. 3. *and Gods blessing is promised,*

Mat. 4. 4. *because a man is born to labour, as a bird to flying; nor is it*

repugnant to honest labour, to desire those things which are necessary for the sustentation of our life, for it is not labour, but the blessing of God which maketh rich; God can feed us without bread, as he fed *Moses, Elias, Christ*; but bread cannot feed us without God.

27. Gen. 3. 19. *For dust thou art, and unto dust thou shalt return.*

Eccles. 10. 12. *A man when he dyeth shall inverte creeping things, beasts and worms, &c.*

Job. *A man though he be consumed by Serpents, worms, beasts, toads, yet at last he is brought into the dust of the earth.*

28. Gen. 3. 22. *The man is be-*

came like one of us. Dent. 6. *Hear O Israel the Lord thy God is one Lord.* Psalm 86. 10. *I am God alone.*

When its said, *like one of us*, in the plurall, it intends not a multiplicity of Gods, but a distinction of persons in the God-head: and when it is said, that man is not like this or that person, but *like us*; In the generall it implies, that the Persons in the Trinity are of the same nature and authority; and in saying *like us*, it implies further, that man was like God for Qualifications not Essence. Man was like God in resembling his power and holiness not in equalizing either.

These words, *Thy God is one Lord*, was in opposition to the multiplicity of vain Gods which had the repute among Heathens to be Gods, but really were not so.

29. Gen. 4. 1. *Eve bare Cain, and said, I have gotten a man from* Psal. 128.

the Lord. 1 John 3. 12. *Not as Cain who was of that wicked one.*

Eve in child-bearing acknowledged Gods blessing; and by way of thankfulness she offered the first fruits of her labours to God: John speaks not of the person of Cain, which was created by God; but of his wickedness that came from the Devil.

30. Gen. 4. 3, 4. *Abel sacrificed.* Gen. 4. 26. *Then began men to call on the name of the Lord.*

Doubt. *Seth lived after Abel, and yet Abel sacrificed.* How did men then begin to call on God, when they did it before?

Ans. *Question it is Adam, Abel and Cain did offer sacrifice to God; but that was more obscurely and not so solemnly; as in Seth's time, when it was done publicly and in the Church of God by Seth, in whose prosperity the Church remained; and probably the corrupt means of Cain might have enetrated the sacrificing to God, and brought prophaneesse upon the face of the earth, which Seth by his*

his publick worship of God did restore, so as now men began openly to pray and sacrifice to God, which they had not done formerly. Or 2. Men then more purely than formerly, began to worship God, having separated themselves from the rest of men, not concerned in the Covenant: lest living in a continuall mixture with the cursed *Cannites*, their promiscuous meetings might poison the Saints with such vices, as this offspring of *Cain* had learned; therefore now they come out from among them, and began to call on the name, &c.

31. Gen. 4. 4. And Abel brought of the firstlings of his flock, Chap. 4. 26. Seth began to call upon the name of the Lord.

Adam with his sons before Seth, offered sacrifice, and called on the name of the Lord in his family: but publick invocation began in Seth, in whose posterity the Church remained, the *Canaanites* being rejected.

* 32. Gen. 4. 7. If thou do well, shalt live: if thou doest ill, the sin lieth at thy door. 1 John 2. 1. If any man sin, he hath an advocate with the Father Jesus Christ, &c.

There are two ways of interpreting the former way.

1. Some as holding such a promise, some a threatening, the word used for sinne, may bear the signification of a sacrifice for sin; and so they would make the words to import: that if thou sinne, then there lies at the door of the Tabernacle or Temple, a sacrifice Christ which was promised *Eve*. But this would seem the same much with the former part, in having his sacrifice accepted, which could not be but by Christ.

2. Sinne lieth at the door, that is, a threatening, to have his secret sinne revealed, so that it should not lurk and lye hid in the bosome, closer, or chamber, but be made so manifest, as if it were laid at the door, though for a time, it may sleep as a Mastiff Dog at the door, yet it will not rest long. Nor the

Judgement for that sinne will be long, but in with lye in wait for him at the door; when he sleepeth either in or out to set upon him.

If you take it the former way, then they signify the same thing; if the latter way, then it signifies no more, then that sinne will be discovered and haunt us if we repent not; but if we repent and call upon Christ, then we have an advocate with the Father Jesus Christ, who will stop the mouth of this dog, and remove this sinne.

33. Gen. 4. 7. Unto thee shall he give his desire; and thou shalt rule over him. Psalm 37. 23. Prov. 16. 9. Jer. 10. 23. The way of man is not in himself.

In the first place it is said what Rom. 6. a man ought to do, Let us sinne no more in your mortall body. In the latter place it is declared, that a man of himself can do nothing in divine and saving matters.

34. Gen. 4. 15. Whosoever slayeth Cain, vengeance shall be taken on him. *Heaven* said, Chap. 9. 6. Whosoever sheddeth mans blood, by man shall his blood be shed.

God is the wisest and freest lawgiver; therefore he would not have Cain killed by reason of propagation of mankind: after this blood he gave the Law that the Magistrate should punish the murderer with death.

* Gen. 4. 15. with Gen. 9. 6. When it is said, He that sheddeth mans blood, &c. its meant either ordinarily or extraordinarily; either ordinarily, by the hand of the Magistrate to whom is committed the Sword of Justice for that purpose; or extraordinarily, God in his Justice useth the hand of one murderer to do execution upon another, when humane Justice possesseth it over with impunity, or by some way shortens the life of the bloody man, so that he liveth not half his dayes. Gods punishing Cain before the flood in such a manner, shews not that this was against the precept

precept given afterwards, or that God upon an extraordinary occasion might not inflict a Judgement upon an offender another way, whereby other ends which the Lord proposed might be brought to passe. *Cain's* blood was not immediately shed, because that he might propagate children to the replenishing of the world, which then was unfurnished.

35. Gen. 4. 16. *And Cain went out from the presence of the Lord.* Psalm 139. 7. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence?*

Cain being made a runagate, left his parents and their habitation, and the place where they worshipped God. In the *Psalms* Gods omnipresence is maintained.

* Gen. 4. 15. with Psalm 139. 7. The presence of God is either the presence of his essence, and so he is in every place, or the presence of his speciall face and manifestation, and so he is present in and with his Saints, especially in his Ordinances and Assemblies. Some think the former words are fitted to *Cain's* Atheistickall conceit, which was, that he could get out of the reach of Gods revenging hand; but others more probably say is meant, his going from the place where God gave evidence of his presence in his conference with him. Or from his presence, that is, from that part or quarter of the world where God had his Church, which is the place of his especial presence, which he did as it were excommunicate himself from.

The other place shews no man can go, he where he will, from the sight and presence of God, which is in all places, though even in these places they may go from the presence of his favour. *Cain* was in the presence of his essence, not of his favour.

36. Gen. 5. 24. *And Enoch walked with God, for God took him.* Rom. 8. 8. *They that are in the flesh, cannot please God.*

Enoch walking with God, lived according to Gods will; the Apostle by the flesh here understandeth men that walk after their carnall lusts.

37. Gen. 5. 26. *And Methuselah.*

The Doubt lies in this, that by this account *Methuselah* seemed to live to the end of the flood in the year 1656, and yet we read not of his entering into the Ark. But 'tis answered from the birth of *Lamech*, to the end of the flood is precisely reckoned 782 years, and so many it was to that death of *Methuselah*. Seeing then he came not into the Ark, we say the last year of his life was not compleat, but onely inchoate, the Hebrews and especially *Rabbi Salomon*, that *Methuselah* died seven dayes before the beginning of the flood.

38. Gen. 5. 24. *Enoch was not, for God took him.* Heb. 9. 27. *It is appointed for all men once to dye.*

Enoch's translation was a work extraordinary, it was to him in the place of death, as the taking away of *Elijah*, and the translation of those who in the last day shall be saved alive. But the Apostle sheweth what must ordinarily befall all men; the consequence is not good from a singular priviledge to a generall rule.

39. Gen. 6. 3. *His dayes shall be 120 years.* Chap. 11. 13. *Arphaxad and others after the flood lived above 400 years.*

In the first place, the space of time betwixt manifest impiety and the flood, and not the age of man is to be understood, as if he had said, unlesse the world repent, they shall perish within 120 years.

* Gen. 6. 3. with Gen. 11. Though some lived after the flood longer than 120 years, yet this hinders not the agreement, for the Text is not to be understood of mans life, but of the time God would give them for repentance, before the flood came on the world.

* Gen:

1 Cor. 15.
53.
Thes. 4.
17:

Aug. lib.
13. De
Cru. Dei.
1 Sam. 15.
11:

* Gen. 6. 5, 6, 7. *When the Lord saw that the wickedness of man was great, &c. Gen. 8. 21. I will henceforth curse the ground, &c. because the imaginations of his heart, &c.*

When the former place tells us, because of the wickedness of mens hearts and actions, God sent the flood; the latter place tells us that God decreed and resolved with himself, that he will not again curse the ground, not that by this he cancelled the generall curse inflicted for the sinne of man, or give security against the future consuming the world by fire: but that there should be no more such generall floods as this was.

This word *Because*, in the second place may signifie. Although as 1 Sam. 14. 39. which reading reconciles the Texts; in the first, God threatens to destroy the world, because the inhabitants were so bad. In the other, where he smelt the favour of his Sonnes righteousness in Noah's sacrifice. He is resolved (although the wickedness of mens unclean hearts are so bad) yet he will never take that course any more to drown the world.

40. Gen. 6. 6. *It repented the Lord that he had made man.* 1 Sam. 15. 29. *God is not a man that he should repent.*

Repentance, as it is an argument of mans weakness, so can it not fall upon God; but the Scripture often speaks of God after the manner of men; and where it is said that it repented God, there is meant the change of things, God still remaining unchangeable.

* Gen. 6. 6. with 1 Sam. 15. 29. Repentance is either properly or improperly taken; properly taken, for a passion of nature or change of the mind; or improperly, only for a change or alteration of actions. God repents not the first way, not so as to change his mind; but he is said to repent, when he doth as a man which repents, change his actions in this or that particular

according to the purpose of his own will.

41. Gen. 6. 9. *Noah was a just man and perfect* (2 Pet. 2. 3.) Psalm 13. 3. *There is none that doth good, no* Rom. 3. 12. *not one.* Heb. 11.

Noah was just before God by faith; and unblameable in the sight of men, he is said to be perfect, not as though he were without sinne, but in comparison of others, he had his conversation holy, and without hypocrisie.

* 42. Gen. 6. 9. with Rom. 3. 10.

Noah was two wayes just.

Imputatively, Christs righteousness being reckoned to him by faith.

2. Inherently, and yet he was not simply just; but in his generation; or he was not absolutely just, but comparatively, in his generation, compared with those of his time; or he was inherently just, that is, sincerely just, in his profession of Religion without hypocrisie; but not perfect, that is, free from all sin.

There is a justice of parts; and one of degrees. No man is inherently, in degrees fully, completely; and absolutely just, though Gods children are just in parts and intentions to be so.

The second place is meant of man in his naturall estate; no man is just so, though by faith and Gods acception and their intention; the children of God are just.

43. Gen. 7. 2. *Of every clean beast thou shalt take.* Lev. 11. 1. *Moses divided the clean beasts from the unclean.*

The Patriarchs before the flood had a distinction in their sacrifices between clean and unclean living creatures. By the Mosaicall Law, not only for sacrifices, but for meat the use of the unclean was forbidden.

44. Gen. 7. 6. *Noah was 600 years old when the flood of waters was upon the earth.* Chap. 5. 32. *Noah when he was 500 years old,*

D

made

Aug. lib. 1.
cap. 7. De
Civ. Dei.
Psal. 131.

made the Ark in 120 years.

The 500 years of Noah were not yet complet when he began to make the Ark; the Scripture useth oft times to reckon the times, though the years be not yet complet, as *Exod. 40. 17. Numb. 1. 1. Deut. 1. 4. Ezek. 1. 1. and 8. 1. and 26. 1.*

1 John 3. 45. Gen. 8. 1. God remembered
20. Noah. *Esa. 49. 15. I will not forget thee.*

In the sight of God, all things are naked and open, he knows all things; remembrance and forgetfulness are attributed to him by Anthropopathy, he remembers when he sends help, and hears our prayers, as *Gen. 30. 22. 1 Sam. 15. 19. Psalm 13. 2. and 42. 10.* Altho he is said to forget, when he defers to help, and seems not to hear us.

* 46. Gen. 8. 1. with *Esa. 49. 15.* God is said to remember, when he doth as a man that remembers a thing, either hearing our prayers, performing his promises, rewarding our works, or punishing our offences. God remembered Noah when he helped him.

47. Gen. 8. 13. *In the year 601 the first month, the first day of the month the waters were dried up. Chap. 8. 14. And in the second month the 27 day of that month, was the marsh dried.*

The diminishing of the waters, and the superficies of the earth yet soft and plashy, is intimated *vers. 13, 14.* The earth is dried and perfectly solid. The former speaks of the waters drying, the latter speaks of the earths drying.

Psal. 103. 48. Gen. 8. 21. *Nor will I any*
13. *more smite every living creature.*
Chap. 6. 13. & 7. 21. And all flesh died. Chap. 19. 24. Sodom overthrown.

Before the flood God judged the world, and he judged Sodom also as a just judg and revenger: after the flood he promised he would do so no more, as a father who taketh pity of his children.

* Gen. 8. 21. with *Gen. 19. 24.* Gods smiting every living creature in Sodom, doth not contradict Gods promise; for Gods promise was, that *He would not destroy the whole Universe, and every creature in it by water:* but this hinders not his destroying any one part of the whole or any one City in the world. He destroyed Sodom, yet there were thousand places which then had no destruction.

49. Gen. 8. 21. *I will not again curse the ground for mans sake. Deut. 28. 16. Thou shalt be cursed in thy house, and cursed shalt thou be in the field, &c.*

A generall malediction doth not take away a speciall malediction; neither did God oblige himself, that he would not send his speciall punishments and calamities on those who refuse to hear his voice.

A generall Covenant with the whole earth is one thing; a particular punishment of some part of the earth is another.

50. Gen. 8. 22. *Seed time and harvest as long as the earth endureth, 1 Kings 17. 1. James 5. 17. And it reigned not for three years and six months.*

Barrenesse and drynesse was sent from God on the earth in the dayes of Elias, by reason of the Idolatry of the Israelites. He took not away seed-time and harvest in other places. The ordinance of God, though it was not observed in one place for mans transgression, yet it found place in another.

* 51. Gen. 9. 2. *The fear of you and the dread of you, shall be on every creature. Prov. 30. 30. The Lion feareth not for fear of you.*

The creature considered in its own strength is one thing, and as it hath fear by a divine imposition is another; in the former sense Solomon speaks to us, in the latter sense is that of *Genesis* to be understood.

52. Gen.

52. Gen. 9. 2. *And the fear of you, and the dread of you shall be upon every beast of the earth. Job 39. 9. Will the Unicorn be willing to serve thee?*

In the former place the dominion over the creatures is partly restored to man after the fall; and God hath cast a fear on them that they should not dare to hurt man; but should be afraid of mans countenance. But if the Unicorn or any beast do violence to man, they do but put him in mind of his fall.

53. Gen. 9. 13. *I do set my bow in the clouds, and it shall be for a token of a Covenant between me and the earth. Revel. 4. 3. And there was a rainbow round about the throne, in sight like to an emerald.*

The first place is concerning the ordinary place of the rainbow; the second, of the extraordinary rainbow, and the seat of God.

* Gen. 9. 13. with Rev. 4. 3: The rainbow was no naturall but an instituted sign of a temporall Covenant, in the generall of it to all creatures. Yet it may be a sign of the spirituall part of the Covenant, with reference to Christ, in whom all promises of what sort soever, are *yes and amen*, and who is represented sitting in his Throne, compassed with a rainbow, in sight like unto an *Emerald*. The one was a *heavenly* rainbow, the other onely symbollicall; the one in the materiall Heaven, the other in the beatificall.

† As the word re- all is opposed to symbollicall.

* 54. Gen. 10. 5. *Divided in their Lands every man after his tongue. Gen. 11. 1. The whole earth was of one language and speech.*

The former passage is inserted by way of anticipation, to make the History compleat, and the holy Ghost hath regard to the thing it self, not to the time, or method wherein it was done, for that is delivered in the next Chapter.

* 55. Gen. 10. 8. *Nimrod began*

to be mighty in the earth. Verle 10. And the beginning of his Kingdom was Babel. Rom. 13. 1. Let every soul be subject to the higher powers.

The tyrannicall power of *Nimrod* was with violence, and violation of government in families, yet not without Gods ordination; nor doth every unlawfull attaining take away the lawfull power; from ill beginnings and manners, good laws and profitable things proceed also. The beginning of the Kingdom of *Judah*, was the wantonnesse and wickednesse of the people. The beginning of the Kingdom of *Israel*, the sedition of *Jeroboam*; yet they were afterwards lawfull Kingdoms.

Power and authority is one thing, the acquisition and use of that power are others, a man may come unlawfully by his power, and one may use a lawfull power unlawfully.

56. Gen. 10. 22. *The children of Sem, were Elam, Assur, and Arphaxad. Chap. 11. 10. Sem began Arphaxad two years after the flood.*

In History the order of nature and time are not alwayes observed; therefore though *Elam* and *Assur* are named, Chap. 10. before *Arphaxad*, yet it follows not that they were elder than he; and *Sem* is said to have begotten sons and daughters after *Arphaxad* was born, and not before.

57. Gen. 11. 7. *Let us go down, and there confound their language. 1 Kings 8. 27. Jer. 23. 24. Do not I fill the earth?*

God is not moved from place to place, because he is all every where, saith *Augustine*; but he is said to descend when he doth any thing for the ordinary and usuall course of nature, and so he sheweth his presence in respect of us, notwithstanding there is any thing that he doth not see and know, or doth change his place, but this is attributed to God after the manner of men; and

Lib. 16. cap. 15. De Civ. Dei.

in respect of our sense, as *Gen.* 18.
21. *Psalms* 14. 2.

* *Gen.* 11. 7. with *1 Kings* 8. 27.
God in descending forsaketh not
the place wherein he was, but con-
taineth in himself all space and
place. Yet the attributes and pro-
perties of God are of the very sub-
stance of his nature, his power, his
wisdom, his justice, goodnesse,
and providence; wherefore when
by these he manifestly sheweth his
glory, to us inferior creatures, he
is rightly said to descend unto us.
For although his power was never
absent, nor his providence in dire-
cting that which men did wicked-
ly commit unto his own glory and
the profit of his Church: yet now he
descended by his power, when he
sheweth unto men the force there-
of, and by his providence, when
he declared himself displeased with
their wicked enterprize.

- 58. *Gen.* 11. 12. *Arphaxad be-
gat Salem.* *Luke* 3. 36. *Which was the
son of Sala, which was the son of
Cainan, &c.*

Beda in
Luk. 3.

- The name and the generation of
Cainan in *Genesis*, and the words
of the dayes, according to the
truth of the Hebrews, is not found;
but *Arphaxad* is said to have be-
gotten *Sala*, there being none be-
twixt him; *Luke* took this genea-
logy from the edition of the 70 In-
terpreters.

- 59. *Gen.* 11. 26. *Terah lived 70
years, and begat Abram, Nabor
and Haran.* *Chap.* 12. 1. *And A-
bram was 75 years old when he de-
parted out of Haran.*

Terah did not beget three sons
in the same year, but he began to
generate at 70 years old, and he
lived in *Haran* to 205 years old;
it may be *Abram* was the young-
est son; but because he is so com-
mended in the Scriptures, he is set
down first before his brethren, as
Jacob, *Mat.* 1. 3; *Judas*, *1 Pet.* 4. 1.
- 60. *Gen.* 11. 26, 27. with 12. 4.
Abram when he went out of
Haran was 75 years, *Chap.* 12. 4, 5.
before which time, *Verse* 32. of this

Chapter, whose age is summoned
up to 205, out of which deduct
the age of *Abram* at the time of
his departing out of *Haran*, which
presently followed the death of his
father, and the birth of *Abram*,
will fall out to be about the 130
year of *Terah's* age. Its supposed
Haran was the eldest, and *Abram*
the youngest; for *Sara* was *Har-
an's* daughter, and ten years elder
than *Abram*. Others conceive *A-
bram* the eldest, as born in the 70
year of *Terah*; and that he depart-
ed from *Haran* into *Canaan* while
his Father lived, but had no set-
tled possession till after the decease
of *Terah*.

60. *Gen.* 12. 5. *Abraham took
Sara his wife, and Lot his brother's
son.* *Chap.* 13. 8. and 14. 14. *A-
bram said to Lot, we are bre-
thren, &c.*

Brothers are called by blood,
Gen. 27. 13. of alliance, *Chap.* 14. 4.
of gentility, *Deut.* 15. 3. of affecti-
on, *2 Sam.* 1. 26. of unity, of con-
fession of faith, *Jer.* 31. 34. *We are
brethren, faith Abraham to Lot;*
persuading him not to contend
with him; but seeing that he is
joyned with him in the band of re-
ligion and consanguinity, he wish-
eth him to avoid occasion of quar-
rell, and not to give scandall to the
infidels.

61. *Gen.* 12. 3. and 18. 18. *All
the Nations of the earth shall be ble-
ssed in him.* *Gal.* 3. 14. *The blessing
of Abraham came on the Gentiles
through Christ.*

This promise was made to the
seed and posterity, but not to the
person of *Abraham*, so the pro-
mises made by God to the Fathers,
are fulfilled in their children, and in
individuals.

* 62. *Gen.* 12. 3. *In thy seed all
Nations shall be blessed.* *Eph.* 3. 5, 6.
*In other ages it was not made known,
&c.*

The promise of the Gospel was
not so hid in other ages, but that
some knew the calling of the *Gent-
iles* before; but because very few
knew

Gen. 22.
18.
Heb. 11.
3.

knew it; and they that did know it, had it revealed to them darkly, and for the most part under figures in generall and confusedly; it was revealed before, but not so distinctly and particularly as now it is.

* 63. Gen. 12. 5. *And they departed to go into the Land of Canaan.* Heb. 11. 8. *And he went out not knowing whether he came.*

The nomination of a Country in generall is one thing, the designation of some particular place of abode in that Country is another: *Moses* speaks in the former sense, and the Apostle in the latter. Besides at the first God did not tell him of the place whither he should go, for the greater trial of his faith, but when he was come into *Canaan*, then he told him that was the place.

* 64. Gen. 12. 8. *And a Mountain eastward from Bethel.* Gen. 28. 19.

The place in *Abraham's* time was called not *Bethel* but *Luz*. But the holy Writers speaking of things and persons that are past, do anticipate, that is, they speak of them according to the customs of that place and time, in which they wrote.

65. Gen. 12. 18. *Abraham told a lye.* Psalm 5. 7. *Thou shalt destroy all those that speak leasing.*

Mat. 26.
Psalm 32.

Seeing that the Devil is the Father of lying, *Abraham* denying his wife, sinned against God by distrust, against *Sara* and *Pharaoh* by injustice, for he sought to save his life by wrong means, as *Peter* did by denying Christ. God will destroy impenitent liars, but not whose lies and offences are pardoned in Christ, and covered; as *Abraham*, *Isaac*, and *Peter* were, who repented.

* Gen. 12. 18. with Psalm 5. 7. The latter place speaks of such as tell lies and repent not; a lye is a sin and punishable where ever it is found. But repentance takes away

the sting of the lye, and so it doth not destroy, nor did it destroy *Abraham*.

66. Gen. 12. 7. & 13. 15. & 15. 38. *This Land which thou seekest will I give to thee and thy seed, &c.* Acts 7. 5. Heb. 11. 9. *And he gave him no inheritance in it, no not so much as to set his foot on.*

Prophecies and Promises are given to some and fulfilled to others, nor are they alwayes fulfilled to those to whom they are given, but in those for whose cause they were given. So the Land was given to *Abraham* according to right, but to his posterity for possession.

* 67. Gen. 13. 15. *To thee will I give it.* Acts 7. 5. Heb. 11. 9. *And he gave him none inheritance in it.*

Chrysostome hath an observation on *Hosea* 11. that the promises and prophecies were given to some, and fulfilled to others: being not alwayes fulfilled to those they were given, but to those for whom they were given. The Land was given to *Abraham* as to right, to his sons as to possession, the future being put for the time past or present. For first the inhabitants of *Canaan* were to be dispossessed; but that they were not yet, their inquiry being not then full.

* 68. Gen. 13. 17. *Arise and walk thorough the Land, and I will give it thee.* Acts 7. 5. *He gave him no inheritance in it, no not a foot.*

The right of living is one thing, the possession another. *Abraham* had the right to the land, and he had the possession, but it was in his seed and posterity.

69. Gen. 13. 16. *I will make thy seed as the dust of the earth.* 2 Sam. 24. 9. *And David gave up the summe of the number of the people unto the King.*

The posterity of *Abraham*, which were and are before the numbring *David* made, cannot be numbred; nor had *David* the compleat number of the people from *Joab*, who gave the King a lesse
B number

number of the people than they were.

70. Gen. 14. 13. *And these were confederates with Abraham,* 2 Chron. 19. *Shouldst thou help the ungodly, and love them that help the Lord.*

The Law of God forbids leagues with Infidels and wicked men: but not all leagues, those are condemned only which are against true Religion, Marriages, or joyning in armes, except in the case of publick necessity, as *Asa* with *Berodab*, *Josaphat* with *Achab*, &c. but such leagues as are concerning the defending of their Countrey, preserving neighbourhood, or not making inroads, of preserving the publick peace, of mutuall commerce, where Religion is not hurt, are not forbidden, but are adjudged lawfull and necessary: such a league was this of *Abraham* with the neighbouring *Canaanites*.

71. Gen. 13. 6. *Whereby shall I know this?* *Matth. 12. 39. An evil and adulterous generation seeks after a sign.*

It is one thing to ask a sign for the confirmation of temporall promises, where the thing was obscure and altogether hid: another thing to ask a sign to demonstrate a thing which might otherwise be known. *Abraham* seeking a sign was a speciall motion of Gods Spirit, which *Christ* condemns not, for it hath been permitted to some by a peculiar favour, as to *Gideon* and *Hezekiah*, which they did not so much out of incredulity, as out of a desire to be fortified against humane infirmity; or he asked this Question, not so much doubting of the thing promised, as desiring to know somewhat more particularly, of the manner of performance. *Abraham* might well seek a sign in a thing which he had no promise on before, nor no footstep of the manner of the coming of it discovered, there being many difficulties to encounter withall before it could be effected. The Jews they might

have sought the Scriptures, and found so clear evidences that *Jesus* was the *Christ*, that they need not seek any signes concerning him.

72. Gen. 15. 6. *Abraham believed God, and he counted it unto him for righteousness.* *James 2. 21. Abraham was justified by works.*

Abraham before *God* was justified by faith; and was declared to be just by his works before men, offering up his son *Isaac* upon the Altar.

73. Gen. 15. 13. *Thy seed shall be a stranger in a Land that is not theirs, and shall serve them 400 years.* *Exod. 12. 40. Now the sojourning of the children of Israel who dwelt in Egypt was 430 years.*

In the Scripture the years are not alwayes precisely numbred, the lesser number is omitted, and here under the greater round number the lesse is comprehended.

Gen. 15. 13. with *Exod. 12. 40.* In a great summe so small a number comes under no particular account, as the 72 Interpreters recalled the 70, and this account is not to begin lower than the giving of the promise to *Abraham*, to the deliverance of the *Israelites* out of *Egypt*; and the giving of the Law was 430 years, *Exod. 12. 40. Gal. 3. 17.* of which neither 405, nor 400, nor 430, was spent under the *Egyptian* persecution: for though the account end with their parting thence, it did not begin with their coming thither: but so much of the time was run before *Jacob*'s coming thither; and so much after that peaceably passed on untill the death of *Joseph*, so as some account the time of their rigid servitude to an 140, some to a 121 at the most, the summe of 430 equally divided, the one half spent before their going into *Egypt*, the other half in their abiding there. 213 Before their going into *Egypt* reckoned thus, from the promise given to *Abraham*, to the birth of *Isaac* 25; from

the birth of *Isaac* to the birth of *Jacob* 60 years; from thence to their coming into *Egypt* 130, in all 215; the other 215 thus, 94 before the death of *Levi*, 121 betwixt his death and their deliverance out of *Egypt*.

Chrys. hom.
36. in Gen.

74. Gen. 15. 15. *Thou shalt go to thy Fathers in peace.* Joshua 24. 2. *Terah and his fathers served other Gods.*

To go to his Fathers, that is, to die, it is an Hebrew phrase. Also by the name of Fathers here may be understood, *Adam*, *Abel*, *Noah*, &c. to whom he went by faith.

* 75. Gen. 15. 16. *But in the fourth generation they shall come hither again.*

1 *Chro.* There are reckoned six in the Tribe of *Judah*, from *Abraham*, *Isaac*, *Jacob*, *Judah*, *Phares*, *Hefron*; *Chaleb*; so in the Tribe of *Levi*, from *Abraham* to *Moses* are reckoned six, from *Abraham*, *Isaac*, *Jacob*, *Levi*, *Cabath*, *Amram*, *Moses*.

Ans. In the fourth generation, that is, in the 400 year, 100 year to a generation; or somewhat about this; which for evenesse and rotundity is not reckoned. Or

Secondly, By the fourth generation is meant the fourth geniture, or birth of the Father and the Son, so the fourth generation is to be reckoned from the descent of the *Sonnes* of *Jacob* into *Egypt*, to their entrance into *Canaan*, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Hefron*; from *Hefron* to *Caleb*; so in *Levi*, *Levi*, *Cabath*, *Amram*, *Moses*.

Thirdly, It is one thing to begin the reckoning of four generations, from the day that God made this promise to *Abraham*, (at which time *Abraham* had none at all) and another thing to begin their account from the time that their servitude in a strange Nation (which God foretold) should determine; before ever God promised the re-

turning of any fourth generations; he told *Abraham* they must first sojourne in a strange Land: then in the fourth generation of them whom God brings out thence, they shall return to this Land, which account *Moses* set down *Exod.* 6. 16, reckoning from *Levi*, whose first generation was *Coath*, the second was *Amram*, the third *Aaron*, the fourth *Eliazar*, who divided the Land at the time God had foretold *Abraham*.

76. Gen. 16. 9. *The Angel of the Lord said unto Hagar, Return to thy Mistress.* Chap. 21. 12. *God commands Abraham to send Hagar away.*

First *Hagar* flying of her own accord was commanded to return to her Mistress, then being thrust out by force, she staid in the desert; the Apostle expounds that figure, and applies it to the Old and New Testament.

77. Gen. 17. 12. *God appointed circumcision.* 1 Cor. 7. 19. *Circumcision is nothing.*

Circumcision by divine institution in the Old Testament was a sacrament to the coming of Christ; but in the New Testament it is nothing, nor is profitable to our salvation; we must therefore distinguish the times of the Old and New Testament.

78. Gen. 18. 25. *Thou shalt not kill the righteous with the wicked.* Ezek. 21. 3. *I will cut off from thee the righteous and the wicked.*

Abraham speaks of eternall destruction and cutting off; God speaks of corporall and temporall affliction of the righteous with the wicked.

79. Gen. 21. 9. *Ismael plaid with Isaac.* Gal. 4. 29 *He persecuted Isaac.*

Jerome saith, That *Ismael* challenged the primogeniture, insulting over *Isaac* in words and deeds; and he calls that the contention of the young ones. It is certain; if *Ismael* had not wronged *Isaac*, he should not have been expelled

pelled from his Fathers house.

* 80. Gen. 21. 31. *Wherefore he called the name of that place Beersheba.* Gen. 26. 33. *Therefore the name of the City is Beersheba unto this day.*

There were two places of that name, the one in the Tribe of Zebulun betwixt the upper and nether Galilee, so *Adnacham*; the other was in the south part of Judah, *Josh.* 15. 21, 28. which these Texts speak of. Now there was a Well and a City of the same name. *Abraham* gave a name to the Region or Countrey it self, *Isaac* to the City, or else *Abraham* gave name to the City and Well; but in proceſſe of time it left it among the *Cananites*, filling up the Well, but *Isaac* opening the Well again, gave it the old name of *Beersheba*.

* Gen. 21. 31. *There they both ſware.* Matth. 5. 34. *Swear not at all.*

Abraham ſware ſolemnly to confirme what they were about. Chriſt condemnes vain, raſh, frivolous, vicious and ill conceived ſwearing. He condemnes not all ſwearing, for *Deut.* 6. 17. *Thou ſhalt ſware by his name;* and *Pſalm* 53. 12. but that raſh ordinary ſwearing which is uſed commonly and prophanely.

81. Gen. 22. 1. *God tempted Abraham.* James 1. 13. *Let no man ſay, when he is tempted, I am tempted of God.*

The firſt place is concerning outward temptation, ſent from God to prove our faith, patience and hope, and for our good. The latter is concerning internall temptations from the fleſh and the devill, who do allure us to ſinne, or concerning temptations for our hurt. *Abraham* was tried to ſacrifice his ſonne, that ſo his dutifull obedience might appear, not to God, but to the ages that ſhould be; for a mans mind oft-times cannot be known to himſelf, unleſſe he make tryall of his ſtrength, not by word but by deeds, when he is

examined by temptation.

* Gen. 22. 1. with James 1. 13.

Temptations are either probation or provocations to evil. When God tempts us by probation, not provocation, and that probation is either by mercies, *Deut.* 8. 2, 16. or by afflictions, James 1. 2. 1 Peter 2. 7. And this God doth, not that he knows not what is in man, but that man may know what is in himſelf, and that either as to his grace or corruption, or elſe that man may ſee what Gods preventing, renewing and ſaving grace is able to do. 'Tis true, that God may in a judiciary manner tempt man, or leave him to be tempted, withdrawing his grace from him. Saint James ſpeaks of temptations, actively, not paſſively to evil, not to good; to the evil of ſin, not of ſuffering.

82. Gen. 22. 2. *Thou ſhalt offer the ſonne whom thou loveſt for a burnt-offering.* Exod. 20. 13. *Deut.* 3. 17. *Thou ſhalt not kill.*

God gave the Law not to himſelf but us; this is a command and example which is ſingular, of the faith or obedience of *Abraham*, or of his triall, neither is it contrary to the precept of the Decalogue, of not killing our neighbour: for the ſpeciall dictates and commands of God do not derogate from his generall commands.

83. Gen. 22. 2. *God commanded.* verſ. 12. *God forbid to offer up Isaac.* James 1. 17. *With God there is no variableneſſe.*

The decree of God which he will bring to effect is immutable: thoſe decrees that are not fulfilled, are but conditionall, and but for tryall; ſuch is this example of a command given to *Abraham*, and then revoked.

* Gen. 22. 2. *Take thy ſon and offer him,* &c. 22. 12. *Lay not thy hand on the Laid.* James 1. 17. *in whom there is no ſhadow of change.*

God did decree to command *Abraham* to offer his ſonne, and yet

yet resolved, he should not be suffered to offer his sonne, but only tried whether he would offer him or no, so as God alters not his will, he only prosecutes the decree he had made.

* 84. Gen. 22. 12. *Lay not thy hand on the child, &c.* Heb. 11. 17. *Abraham offered up Isaac when he was tried.*

Intention is one thing, reall performance is another, yet God accepts of the intention for the action. *Abraham's* intentions were to offer up his sonne, and he endeavoured it, which made the holy Ghost account his sonne as offered.

85. Gen. 22. 18. *In thy seed shall all the nations of the earth be blessed.* Ephes. 3. 5. *The mystery of the incarnation of the Sonne of God, was not known to the sonnes of men as it is now revealed to his Apostles and Prophets by the Spirit.*

In the former place God promised to *Abraham*, that of his seed should be born Christ the Saviour of the world. In the latter the Apostle speaks by comparison; for that mystery was not known before the preaching of the Gospel, for it was revealed to the Fathers in many parts and divers manners, under shadows and figures only; but to us, after the promises fulfilled in Christ, plainly, clearly, and perspicuously.

Heb. 1. 1.

* 86. Gen. 23. 17, 18. *Were made sure unto Abraham, &c.* Acts 7. 5. *And, He gave him none inheritance, &c.*

The Land or Cave was made sure to *Abraham*, not for an heritage, so much as a burying place; not for the living to enjoy, as for the dead to rest in: the right of possession and heritage, was not bought by *Abraham*, but given by God gratis to his posterity.

87. Gen. 23. 37. *Abraham stood up and bowed himself to the people of the land.* Exod. 20. 5. *Thou shalt not bow down thy self to them, nor serve them.* Mat. 4. 10.

Thou shalt worship the Lord thy God.

He gave civill adoration to the people, which was an ordinary thing amongst those of the east, but religious adoration is only due to God, which he will not have to be given to another.

88. Gen. 25. 23. *The elder shall serve the younger.* Chap. 33. 3. *Jacob bowed himself seven times when he came to his brother.*

Jacob gave civill honour to his brother *Esaú*, who was in great power and authority, yet that takes not off from the force of the promise, which was fulfilled in its time; when *David* conquered the *Idumeans* and made them subject to the *Israelites*.

* 89. Gen. 25. 23. with Gen. 33. 3. & 33. 14. The person of a man is one thing, his posterity is another. *The elder shall serve, &c.* The preeminence of *Jacob* the younger, above *Esaú* the elder, consisted in the prerogative of the birth-right, (which gave him authority over his brethren, and the rest of the household under his Father) devolved from *Esaú* to *Jacob*. 2. In promise of the land of *Canaan*. 3. In the holy Covenant of Religion with God, which was propagated in *Jacob's* posterity. But in temporall preeminence, *Jacob* might be said to serve *Esaú*, and he might serve, and call him his servant, and do him homage.

90. Gen. 26. 34. *Esaú married two wives, Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.* Chap. 36. 2. *Esaú took his wives of the daughters of Canaan, Adah the daughter of Elon the Hittite, and Abolibama the daughter of Zibeon the Hivite.*

Those wives were two, or each of them had two names, for the Hittites were in the borders of the Hivites.

* Gen. 26. 34. with Gen. 36. 2. Either these former were different waies from the latter, the two for-

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mer dying without Children, else they were the same, and had two names, the former place using one name, the latter another, so it was usual in Scripture.

91. Gen. 27. 23. *Jacob deceived his father Isaac.* Chap. 20. 41. *His father in law, and his uncle Laban.* Marke 10. 29. *Despand not.*

11 Theff. 4. 6. We must live by Gods law, and not by examples; *Jacob* did that by inspiration from God, without injuring his Father or his Uncle. Let us so live in mutuall conversation, that we circumvent not our brother in any thing, because God is the revenger of all these things, for all deceit is openly condemned in the word of God.

92. Gen. 27. 28. *God give thee of the dew of heaven, and of the fatnesse of the earth, and plenty of corn and wine.* Chap. 42. 2. *Jacob for want of provision sent his sons into Egypt to buy corn.*

Deficiency and temporall want doth not diminish the divine blessing and force of the promise. As travelling did not hinder *Abraham*, so *Jacob* did not lose the fruit of his Fathers blessing.

93. Gen. 27. 38. *Esau lift up his voice and wept.* 12. 17. *Esau found no place of repentance.* Heb. 12. 17.

Esau's repentance was not true but hypocritically, for he did not acknowledge his sin, but was sorry for his losse, and would have killed his brother. Nor could he by his tears move his Father to repent of the blessing given to *Jacob*.

* Gen. 27. 38. with Heb. 12. 17. Repentance and weeping are to be distinguished according to their Objects, some repentance and weeping are carnall, because they are set upon, and rests in (not looking further than) worldly losses and affaires; the other repentance respects Gods displeasure; this of *Esau* in *Genesis*, was upon a worldly account; and that repentance spoken of in *Hebrews*,

was not spoken of *Esau*, but of *Isaac* his father. *Esau* found no repentance or change for all his weeping in *Isaac* his father.

* Gen. 30. 41. *Jacob laid the rods before the eyes of the sheep in the gutters that they might conceive,* &c. 1 Theff. 4. 6. *Thas no man go beyond, or defraud his brother,* &c.

Warrantable pollicy carried by the instinct of the holy Ghost in cases concerning the publick good of the Church, against its adversary, is one thing; private practises for base ends, defrauding others to enrich themselves, in buying and selling thats another thing. *Jacob* did this by Gods direction, Gen. 31. 9, 10, 11, 12.

94. Gen. 32. 3. and 33. 14. *Esau lived before Jacobs return in the Land of Seir.* Chap. 36. 6. *Esau took all that he had got in the Land of Canaan, and went unto Seir from the face of his brother Jacob.*

Esau, faith *August.* after that his brother was departed to *Mesopotamia*, would not live with his parents, whether by reason of that commotion, that he grieved that he was deceived of the blessing of his Father, or whether it were by reason of his wives, which he saw were hatfull to his parents, or whatsoever the cause was; and he began to live in the mountain of *Seir*, then after that *Jacob* was returned, peace being made betwixt them, he went back to his Parents, and when they both together had buried their Father, he went again to *Seir*, and there he propagated the Nation of the *Idumeans*.

95. Gen. 32. 30. *I have seen God face to face saith Jacob.* Exod. 33. 20. *No man can see my face and live.*

It was the common opinion of the Antients, that if any man should see the face of God, he must dye the death; so *Gideon*, *Manoah*, and the *Israelites* feared their lives; but *Jacob* here, *Abraham*. Chap.

Joh. 1. 18. Chap. 18. *Isaiah*, Chap. 6. *Daniel*, Chap. 7. by their example confute that opinion, for they saw God face to face, that is, the glory of God was manifest to them; but the essence and nature of Gods face, no mortall man can see, nor ever did see.

* *Gen.* 32. 30. with *Jo.* 1. 18. No man hath seen Gods face at any time. And *Exod.* 33. 20.

The face of God in Scripture is not to be taken for his Essence and Nature in the former place; but in the latter, No man hath seen God thus.

Secondly, The face of God is Gods manifestation of himself externally some way or other, thus the Patriarchs and other have seen him.

Thirdly, The knowledge of God by his Word, especially the Gospel, 2 *Cor.* 3. 8.

Fourthly, The glory and ineffable clearness of his Majesty in eternal life, 1 *Cor.* 13. 12.

The sight of God is twofold, either in respect of us under the New; or of those under the Old Testament. *Jacob* and others saw God face to face, not in respect of us, but in respect of others in the same time and dispensation, who saw not God in so clear a dispensation as he did. No nor he himself formerly did enjoy that clearness. This vision in humane forme, in comparison of other apparitions, was more plain and familiar with face to face, as those that wrestle, or when a man talketh with his friend in presence.

* 96. *Gen.* 32. 3. and 33. 14. and 36. 6. The land of *Seir*, the country of *Edom*.

There were two *Seirs*, *Seir* in the land of *Edom*, so it may be taken for a part of *Edom* or *Esaus* possession, which was called *Seir* a *Chorite* and not *Esaus*, for it had the name before his birth, *Gen.* 14. 6.

97. *Gen.* 33. 19. *Jacob* bought a parcell of a field at the hand of the

children of *Hamor* *Sechems* father. Chap. 23. 16. *Abraham* bought the field with the cave of *Ephron* the *Hittite*.

Abraham bought the possession of the Cave, with the ground about it for the buriall of the dead. *Jacob* bought the greater part of the field to dwell there, where he pitched his tents. In the cave that *Abraham* bought was *Sara* buried, and he himself; also *Isaac*, and *Jacob*. But in the field that *Jacob* bought, and gave to his son *Joseph*, were *Josephs* bones buried; brought thither out of *Egypt*.

* 98. *Gen.* 33. 19. & 49. 29. & 50. 13. *Joseph* last 32. with *Gen.* 23. 16. *Acts* 7. 16.

To resolve these large difficulties, for brevities sake, which suits with the design, know. *Ephron* from whom *Abraham* bought the sepulchre had two names, *Seir*, so called by *Moses*, *Hemor* or *Hamor* by *S^t Stephen*; so as its the same person that *Moses* and *Stephen* designes, when they put severall names.

Secondly, There was two purchases, the one made by *Abraham*, *Gen.* 23. 17, 18. the field of *Ephron* in *Machpelah*; the other by *Jacob*, in *Gen.* 33. 19. but the one after the other a long while.

Thirdly, Some of the Patriarchs were buried in *Sychem*, which *Jacob* bought, *Gen.* 33. 19. as *Joseph*, and some as *Abraham*, *Isaac* and *Jacob*, *Gen.* 50. 13. were buried in *Hebron*, the field that *Abraham* bought for money of *Ephron*.

Fourthly, Those words in *Acts* 7. 16. Of the sonnes of *Emmor*, may be rendred besides, that (i. e. sepulchre) of the sons of *Emmor* of *Sychem*.

99. *Gen.* 33. 19. *Jacob* bought a parcell of a field where he had spread his Tents. Chap. 23. 16. *Abraham* paid the money for the Cave, and the borders round about. *Acts* 7. 5. And he gave him no inheritance in it, no not so much as to set his foot on.

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Gen. 30.
13.
Chap. 48.
Josh. 24.
32.

The Patriarchs would not possess themselves of the Land of promise before the time, whose patrimony was not bought with money, but as we find it *Acts 7*. God gave it freely to their posterity.

* *Gen. 35. 26.* All the sonnes of *Jacob* were said to be born in *Paddan Aram*, yet *Benjamin* was not born there; but the Scripture is not solicitous to reckon many times the exceptions, but gives the denomination to the greater part, as *Gen. 46. 15.* all the souls which came from *Jacob* are reckoned to be 70, when probably there wanted one.

* *Gen. 37. 10.* with *35. 19.* And thy mother.

If *Rachel* was dead, how then doth he say, *I and thy mother shall worship thee?*

He speaks not of dead *Rachel*, but of his living maid *Bela*, who being *Joseph's* Nurse, was in place of his mother.

100. *Gen. 42. 15.* By the life of *Pharaoh*. *Matth. 34.* Swear not at all.

Deut. 30. *Joseph* sweareth not, but he confirmeth his words by speaking after the usual manner that the *Egyptians* did. So *Moses* calleth the heaven and the earth; and *Paul* calleth God to witnesse upon his soul. Christ by the Evangelist forbids all vain and unnecessary oaths, and forbids perjury.

101. *Gen. 46. 4.* I will go down with thee into *Egypt*, and I will also surely bring thee up again. Chap. 49. 33. *Jacob* died in *Egypt*.

Gen. 50. *Jacob* returned out of *Egypt* in his posterity, and his body also after his death was brought into the land of *Canaan*, and buried there.

102. *Gen. 46. 21.* The ten sons of *Benjamin*. Chap. 44. 20. He was a child, a little one.

Dom. Mart. Luth. *Jacob* gave a wife to his youngest sonne *Benjamin*, that *Rachel* might have seed by him; and whilst God by a singular blessing

gave him so many sonnes, by that means he pacified *Jacob's* sorrow for *Joseph*.

* 103. *Gen. 46. 26.* with 27. & *Acts 7. 14.*

In the first computation *Jacob* and *Joseph* are not comprized, nor *Ephraim* and *Manasses* his sonnes, which being added make up 70, in the *Acts* is added the five Nephews of *Joseph*, which *Numb. 26.* and *1 Cro. 7.* are reckoned, and they are *Machir* the sonne of *Manasses*, and *Galaad* the sonne of *Machir*, *Sutulaam* and *Taam* the sonnes of *Ephraim*; and *Edom* the sonne of *Sutulaam*, which were all born in *Egypt*.

* *Gen. 46. 26.* All the souls were threescore and ten. *Exod. 1. 5.* *Deut. 10. 22.* with *Acts 7. 14.* Threescore and fifteen souls.

Moses observed a three-fold manner of numbring the people.

First, Those souls only which entered with him into *Egypt* of *Jacob's* family, and came from his loynes, except the wives of his sons, and so there was 66 souls.

The second numbring, by which is exposed the number of the whole Nation, comprehending *Jacob*, *Joseph* and two sons of *Joseph* which came from the loynes of *Jacob*; which 4 added to 66 make 70.

The third numbring of all the heads belonging to the family of *Jacob* contracted into one, viz. 4 Wives of *Jacob*, and the two sons of *Judab* though being dead in *Canaan*, Or and *Onam*, comprehending *Jacob*, *Joseph* and his two sons, and so they will all make 76; and so *Jacob* being subtracted, *Acts 7. 14.* as will appear by the words they make 75, so the number 75 is not to be understood of those that went down, but of all which had relation to *Jacob*, who *Jacob* excepted were so many.

Others resolve it thus, *Jacob* and *Joseph*, and *Joseph's* two sonnes born in *Egypt* (coming from *Jacob's* loynes are reckoned with them) which with 66 reckoned

verse

verse 6. make 70; and though Joseph came into Egypt before, and two came not down at all, being born there: Yet they are said to be 70, the whole taking denomination from the greater part, but without appearance of fraud; because the story sets down, who came with Jacob; and who came not. As for the number 75, the Septuagint use 75 in their Translation, Gen. 46. 27. and Exod. 1. 5. which 5 are Machir the sonne, and Gilead his sonne and nephew or grand-child of Manasseh, and Simeon, and Levi; two sonnes of Ephraim; and Edom his grand-child by Simeon, which they seem to take from 1 Cro. 7. 14, 20. but if they reckon right, they should reckon two more, verse 29.

But others say, that to make up the number 75, there is use made of such as were born afterwards in Egypt of one family, as Father, Son, Grand-child, and Great-grand-child, which Jacob might see before he died; and of these the most being such as he brought with him out of Canaan, they might all in reference to Jacob, be sorted to his company.

104. Gen. 46. 34. Every shepherd is an abomination to the Egyptians. Chap. 47. 6. If thou knowest any manner of skill amongst them, then make them rulers over my cattle.

The Egyptians hated the shepherds of the Hebrews, not for their cattle, but for their circumcision and religion, because they sacrificed those things which the Egyptians worshipped for Gods.

105. Gen. 47. 31. And Israel bowed himself upon his beds head. Heb. 11. 21. Worshipped leaning upon the top of his staff.

Jacob being lifted up at the head of his bed bowed himself upon the top of his staff, and so worshipping God, left an example of piety behind him to his children.

* Gen. 47. 31. with Heb. 11. 21. Some say the difference ariseth by

the Apostles following the 70, and the 75 followed a Copy which had no points, for the same Letters varied; in one vowel stand to both, for *Mitche* is a bed, *Matthe* a staff. But others easily reconcile it thus; Jacob was old and feeble, and delighting in prayer, and bowing himself in holy adoration to his God, would now in the last time succour up his feeble limbs by a staff, to wind about his weak body into a more reverend position before the Lord, than that of lying upon his back in his bed; and in this posture he kneeled up, with his face towards the beds head, leaning on a staff.

* 106. Gen. 48. 22. with Gen. 33. 19. & Josh. ult. 33. The one place saith, He took it by force, the other, He bought it.

Jacob at the first truly bought it, but being stricken with fear, by reason of the slaughter of the Sichimites by his two sonnes, he relinquished the field, the Amorites invading it, Jacob returning upon them with force, took it from them.

107. Gen. 49. 10. The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. 1 Sam. 10. 1. The Scepter was before David in the tribe of Benjamin. Luke 2. 1. And when Christ was born, it was an Augustus Caesar.

The supreme power over the Jews, was in Moses and Joshua their leaders, then in the Judges unto Saul, under the Kings to the captivity of Babylon; under the Priests untill Herod. Now the accomplishment of this Prophecy began not in the time it was pronounced, but from the time the Kingly Government was confirmed in the tribe of Judah, and the Princes of that tribe were in the Sanhedrim untill Christ came, it was at last abolished by Herod.

* Gen. 49. 10. The Scepter shall not depart from Judah, nor a lawgiver, &c. Luke 2. 1. In the days of

of *Augustus Caesar* there was
forth a command; that all the
world, &c.

The Scepter was departed before
Christ's time from *Judah*, and many
times it was not in *Judah*, but in
Ephraim, &c.

Ans. The Exposition of the
words will resolve the doubt; the
meaning is not that *Judah* should
never cease from having a King,
or being a Kingdom, but that it
should not cease from being a
State, a body politick, or Com-
monwealth, having a power of
Government and Jurisdiction
within it self until *Messiah* come,
sayn *Isa.*

Longiver signifies, not onely a
maker of Laws, but *qui iudicat*,
he that exerciseth Jurisdiction from
between his feet, or of his posterity,
Shiloh the peace-maker and *Mes-*
siah the deliverer.

The rule was laid to be in *Judah*,
because the longest time of continu-
ance though in divers forms of go-
vernment shall be in *Judah*; or if
in any other Tribe, yet so that *Ju-*
dah shall have the name and honour
of the Kingdom, Commonwealth,
and People, who are of the pos-
terity of *Jacob* or *Israel*, which shall
not be stiled the Kingdom or Peo-
ple of *Ruben*, &c. but of *Judah*, and
it shall not be confounded, as other
Tribes after the captivity of *Babyl-*
lon. But it shall more evidently ap-
pear, who rightly deriveth his pe-
dige from *Judah*, and so it de-
signs the people to be a Common-
wealth, or to have any govern-
ment; but that they shall be dis-
persed when the *Shiloh* comes, and
gathers all Nations to him, not
when the *Roman* had at first the

Jews in subjection, for then the
Shiloh was not come but coming,
nor under *Hirad*, or as some will
seven years after him, when his
sonne *Archelaim* being banished,
Indea was reduced into a Province;
for though Christ was then born,
yet were not the Gentiles gathered
to him. But at the destruction of
the Jewish State by *Titus*, when
both these things were come to
passe: Christ being come, and the
Gentiles converted unto his obedi-
ence, then did the Scepter depart
from *Judah*, and they cease from
being any more a Commonwealth.

* Gen. 49. 7. *I will divide them*
in Jacob, Josh. 19. 1.

Simoon had his lot to be sharer
of the land as others; How then
was he divided?

The land at the first was account-
ed greater than upon a review it
held forth, Josh. 19. 7. so as *Sim-*
on being stanted of the first posses-
sion, they being received into the
possessions of *Judah*, were after-
ward removed into the confines of
another Tribe; or it growing grea-
ter, was found to have an enlarge-
ment; and further, the Scribes and
Lawyers arise out of that Tribe,
which that they might the better
instruct the people in the Law, and
follow their calling, they were dis-
persed through all the Tribes.

108. Gen. 49. 28. *Jacob* blef-
ed all his sonnes with their proper
benedictions. Ver. 7. *Jacob* cursed *Si-*
moon and *Levi*.

That is, he blessed them all in
Christ, but he foretold to eve-
ry one of them, blessings or cur-
sing, as the Holy Ghost inspired
him.

EXODUS

This Book hath its name from going out, for here is described the going forth of the Children of Israel out of Egypt: the promulgation of the moral Law, and the ceremonial, and judicial in the wilderness: the raising of the Tabernacle, with all things belonging to it. It contains the story of a 14 years.

Exod. 2. 3. And all the souls that came out of the loins of Jacob were 70 souls: Gen. 46. 26. All the souls which came into Egypt with Jacob were 66. Act. 7. 14. Joseph called his father Jacob and his kindred 75 souls that were down into Egypt.

There descended with Jacob into Egypt the souls which came out of his loins 66: if you add to these Jacob and Joseph and his two sons they make 70. Stephen adds the four wives of Jacob, and the two sons of Jacob which were dead, excepting Jacob, his whole family make 75 souls in number. Exod. 1. 10. The Midwives lied to Pharaoh, and God blessed them. Chap. 3. 18. and 3. 32. Moses said, We will go three dayes journey into the wilderness, and sacrifice unto the Lord our God. Zach. 8. 16. Speak every one truth to his neighbour.

1 Pet. 2. 1. It is not certain whether the Midwives did lye or not: it might be the Hebrew Women were delivered before they came at them: and God blessed the Midwives, not for lying; but because they feared him. Moses spake the words of God unto Pharaoh, and God is the God of truth. Exod. 1. 19. God blessed the

Midwives not for their lye, but for their holy affections and pity expressed towards the Hebrew children. In the same action God may love the affection, and pass by the falling in the actions, not that hereby he would have us to do evil that good may come upon it. For 'tis a great Question, whether these Jews did conceive that such an officious lye, by which so many poor innocents might be preserved, was a sin or not. Heb. 11. 29. Moses feared the King's commandment.

It is certain that the Hebrew parents feared God more than Pharaoh; nor did they doubt in exposing of Moses, but that God would deliver him. Exod. 2. 14. Moses feared and fled (saying) surely this thing is known to the King. Heb. 11. 27. He feared not the wrath of the King.

Some distinguish of a religious or civill fear, well becoming a wise man and a Christian; and that fear of a Malefactor which follows the terrors of conscience. In this latter sense Moses had no cause to fear, because he knew God would deli-

ver him and his brethren, the fear that he had upon him was, that if he layed in *Egypt*, he should be executed, and then how could the promise be fulfilled by his hand? and the *Israelites* be better by him?

Others tell us that the departs of *Moses* from *Egypt* were two:

The former mentioned, wherein his fear appeared to be more than his faith.

The latter was after his contestation, (by miracles) with *Pharaoh*, *Exod. 10. 28. 29.* and in this, his departure was not by way of fearful flight, but of faithfull and courageous conquest.

113. *Exod. 2. 15. Moses feared and fled from the face of Pharaoh*, *Exod. 11. 27. He feared not the wrath of the King.*

Moses feared for killing the *Egyptians*, whilst *Pharaoh* sought to slay him, therefore he fled into the Land of *Madian*. But upon his return when God sent him to *Pharaoh*, he despised his threatenings, being secure from all dangers.

114. *Exod. 4. 24. and 7. 3. and 10. 27. and 11. 10. But I will harden Pharaoh's heart, Chap. 8. 15. & 8. 32. Pharaoh hardened his heart, and was hardened, &c.*

God hardens permissively, not effectively, by no antecedent will (for he will not the death of a sinner) but by a consequent will, when he punisheth by just judgement, and useth evil to a good end. Satan, saith *Augustine*, hardens by perswading, Man by consenting, God by forsaking.

115. *Exod. 4. 21. & 7. 3. & 10. 27. with Exod. 8. 15. & 13. 15.*

Hardening in Scripture is given to Satan, to wicked Men, and to God.

First, To Satan, as the first author and mover to sin, and hardness of heart.

Secondly, To wicked Men, when man by his own proper will turnes

himself from God, and consents to the counsell of Satan, rejoycing in evill, and detesting that which is good.

Thirdly, to God, not as hardening is evill, and he the author of evill, but that God useth it to a good end.

Satan hardens by perswasion, Man by assenting, God by forsaking.

God hardens sometimes.

First, temporarily, and that either for triall, or for correction, or for a punishment.

Secondly, eternally, which is a part of divine vengeance, God calling off wicked men, not only taking away his graces, but delivering them to Satan, so as they harden themselves more and more.

And of this sort God either hardens, as some think, because he by prescience, foresees their hardening. Or,

2. By Permission.

Or by more efficacious waies.

1. By his generall providence whereby we live and move.

2. By withdrawing his Spirit.

3. By affording opportunities which wicked men lay hold on, and harden themselves.

By hardening in the former place is meant, I will withdraw and withhold grace from him (as by withholding or withdrawing light, he causeth darkness) and permitting Satan to work upon him, and to excite and spurre on his corrupt nature to all manner of contradiction and contumacy against God: and thus he shall harden himself by taking those courses whereby he may be hardened.

115. *Exod. 4. 24. Moses had his wife with him in his journey. Chap. 8. 5. And Iethro Moses Father in law came with his wife and his sons unto Moses. Moses sent his wife Zipporah back to Her Father, and then afterwards received Her with her Children brought unto him by*

Ezek. 18. 23. & 33. 11. (cont. Paul.

by his Father in law.

116. Exod. 5. 2. *Who is the Lord that I should obey his voice, and let Israel go? I know not the Lord, &c.* Rom. 1. 21. *The Nations knew God and his power, so that they are inexcusable.*

Pharaoh was ignorant who Jehovah the God of Israel was, nor had he a true knowledge of the true God that he might serve him onely.

* 117. Exod. 7. 1. *I have made thee Pharaohs God.* Exod. 20. 3. *Thou shalt have none other Gods before me.*

Office is one thing, Essence is another: It is one thing to represent the Person of God, another thing to be a God. Moses was to represent God, having the office to be an extraordinary Messenger from God. The word is *Elohim*, which is ascribed to men in authority, and here it is given to Moses as an Ambassador from God, for God, and in his stead to command Pharaoh, and to punish him, if he will not obey the words of Moses speaking in Gods name, and working miracles by his power, for the confirmation of what he said.

118. Exod. 7. 20, 21. *All the waters in Egypt were turned into blood.* Ver. 22. *And the Magicians of Egypt did so with their enchantments, when they came to the water.*

That which the Magicians did with water digged out of the earth, seemed to be the like, for they are no true miracles of God, which are done by the help of the Devill.

* 119. Exod. 9. 6. *All the Cattle of Egypt died.* 9. 20. *They that feared the Lord among the servants of Pharaoh, put their Cattle into their houses.*

All the Cattle, i. e. the Cattle of all sorts, not every one of every sort of Cattle, for there were some reserved till another time, as in the second place, and so the word

all, is used in other places of Scripture.

120. Exod. 9. 16. *And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.* Rom. 3. 8. *We must not do evill that good may come of it.*

The hardning of Pharaoh was a punishment of his former sinnes, and of his tyranny shewed over the Israelites, and this God directed for a good end, that in Pharaoh his power, glory and justice might appear.

121. Exod. 9. 29. *Moses prayed for Pharaoh that the plagues may cease.* 1 John 3. 4. and 5. 16. *We must not pray for any that sin unto death.*

Moses prayed not for Pharaoh, but for the taking away of the plagues; farther to declare the power of God, and to overcome the wickednesse and obstinacy of Pharaohs tyrannicall heart.

112. Exod. 11. 5. *And all the first-born in the Land of Egypt shall dye.* Chap. 12. 30. *There was not a house where there was not one dead.*

We must understand here not onely the first born by birth, but such as were so by authority; for it was so ordered by divine providence, that there was a first born found in every house.

* 123. Exod. 12. 2. *Nisan which answers to our March.* Exod. 23. 16. *This is which answers to September.*

How can the year begin at both times?

Ans. Nisan was the beginning of the religious year, according to which was the new Moons and Feasts, &c. September was the beginning of the Civill year, before the Lords Command. And hence the account in Civill affaires took their rise; yea Sabbaticall and Jubily an yeare, though they were sacred, yet in that there were many contracts and bargaines, &c.

H

they

they begun from September, if these years had begun from the Spring, then the Jews had forborn reaping and sowing two years together, for they should have left their Husbandry in March, and so have wanted it in Autumn following twice; but beginning at September, they only abstained from one harvest and crop, unlesse the Sabbaticall year immediately proceeded the year of Jubely, which God remedied by antidating a double fertility.

* 124. Exod. 12. 3. *They shall take every one a Lambe.* Jer. 7. 22. *I spake not unto your fathers, in the day that I brought them out of the Land of Egypt.*

It is one thing to enjoyn sacrifice and offerings, as a duty representing other things, another to enjoy a duty for its own cause and sake. God enjoyned not sacrifice or Lambs as things to be done for their own cause, but he enjoyned these things as representing Christ, which if he were not represented, God esteemed the duty as undone, or not commanded so as they did them; and so the Lord required not the bare sacrificing, without having an eye to the thing signified.

* Exod. 12. 24. *Ye shall observe this thing for ever.* Col. 2. 14. *The handwriting of ordinances were blotted out.*

For ever doth not alwayes signifie eternity or everlasting; but that which is of long durance, or to endure to the end of that gene-

† They had ration, viz. till the coming of Christ, which it did; and thus the word for ever is used many times.

125. Exod. 12. 36. † *The Israelites spoyled the Egyptians by borrowing of them.* Pl. 37. 21. *The wicked borroweth and payeth not again.*

The Israelites had Gods speciall command for it, to spoil the ingratefull Egyptians whom they had served for many years for no wages. God foretold this to Abraham, that his posterity should come out of slavery with great wealth.

* Exod. 12. 40. *Was 430 years.* Acts 7. 6. *And imreated them evill 400 years.*

From Gods promise of the Land of Canaan, made Gen. 12. 7. and his first passage into Egypt, Verf. 10. to this miraculous deliverance, were 430 years.

Some reckon the 30 thus, viz. 15 in Horan, 1 in Canaan when Ismael was born, 14 of Ismaels age when Isaac was born, Gen. 17. 25. and 18. 10. and 16. 16. and 21. 5. and then 400 years begin from Isaacs birth, viz. from Isaacs birth to Jacobs 60, thence to Josephs birth 90, which is thus collected: Jacob 130 when Joseph was 40, viz. 30 when Pharaoh advanced him, after that 7 of plenty, 3 of famine, when Jacob came down. Jacob was 14 when Laban before Joseph was born, and 40 years of his age out of Jacobs 130, and so will remain 75 or 76 for the age of Jacob, when he came to Laban, and so 90 years when he had Joseph. Joseph lived after his Father came down 70. Betwixt Josephs death and Moses birth 60, thence to the Israelites going out of Egypt 80 years, which make up 400, and so there is 430 years in all, thus,

5	60	400
11	90	30
14	110	430
30	60	
	80	
	400	

126. Exod. 14. 15. *And the Egyptians which you have seen to day, you shall see them again no more for ever.* Verf. 30. *And Israel saw the Egyptians dead upon the sea shore.*

In the former place he means the Egyptians alive, following the Israelites, which afterwards the Israelites saw choaked in the waters, and cast dead upon the sea shoar.

* 127. Ex. 15. 3. *The Lord is a man of war.* Heb. 13. 20. *The God of peace.*

God is called a man of war by resemblance, not that he is so of his own

own essence, but that when his peoples necessities require, he expresseth the actions of a man of war, in defence of his people and offence of his enemies.

He is the God of peace, because he commands peace, works it, loves it and proclaimeth it.

* 128. Exod. 12. 37. *Succob*, with *Ioshua* 13. 27. 1 *Kings* 7. 46.

Succob was the name of three places, one in *Egypt*, so *Exod.* 12. The second in the tribe of *Gad*, *Iosh.* 13. The third in the tribe of *Manasses*, 1 *Kings* 7.

* *Exod.* 12. 40. with *Gen.* 15. 13. From the time the Lord spake that *Gen.* 15. 13. to the time of *Jacobs* weaning was 30 years, and so to the going out of the children of *Israel* from *Egypt* 400, which make 430 years, which agrees with *Gal.* 3. 17. which said, that after the promise was made to *Abraham*, to the time of the giving of the Law, which was but three months after their egress, was 430 years.

* *Exod.* 12. 42. with *51.* & *Deut.* 16. 6. We must consider, that in Scripture words are often taken, not in *actu perfecto*, not in a perfect act, but in *feri*, as they were to be done, or *actu continuato*; vel *solum inchoato*, in a continued act, or as the act was only begun. When its said, the *Israelites* went forth on the night, its intended of the beginning of their going forth, when they ate the paschall Lamb, they received the command for going forth probably in the night, as soone as he knew of the slaughter of the first born; but it was in the morn that they actually set forth.

* 129. *Exod.* 17. 6. *And thou shalt smite the rock, and there shall come out water of it, that the people may drink.* 1 *Cor.* 10. 4. *And did all drink the same spirituall drink; For they drank of that spirituall rock that followed them: and that rock was Christ.*

Moses speaks of the naturall rock and drink, the Apostle of the spirituall rock and drink.

Ans. *Moses* speaks of these historically; the Apostle as they were institutions, types and mysteries. The rock and drink are said to be spirituall and sacramentall.

First, In respect of the spirituall fountain, of whose fullness we have all received.

Secondly, In respect of sacramentall institution, it was a type of the spirituall drink in Christ.

Thirdly, In respect of exhibition, the signification was not naked, but a most reall performance of those things, exhibited by the water and rock.

Fourthly, In respect of the manner of receiving it by faith.

* 130. *Exod.* 17. 5. *Iehovah Nissi.*

The Socinians would hence gather, that the name *Iehovah* is attributed to the creature, and so elude those arguments, we draw of Christ's essentiall deity from the word *Iehovah*, which we say is only given to God, and so Christ is because its given to him.

But we answer, there is no place in the Old Testament, where the word *Iehovah* is attributed to created Angels, or any created substance definitive, or in the nominative case, or by a proper and improper figurative speech. As for this place the Altar was not called singly *Iehovah*, but *Iehovah Nissi*, that is, *Iehovah* is my Banner, so that its not a bare simple name; but a sentence serving instead of a name.

* 131. *Exod.* 18. 12. *Iethro* took burnt offerings, &c. 13, 16. verses with *Deut.* 1. 7, 8.

The story as it lyeth here is misplaced, the Statutes and Laws are not yet given to *Moses*, and he himself knoweth them not. The Law for burnt offerings and sacrifices was not yet given. The chusing of Elders and Judges, which was upon *Iethro's* counsell, was not till their departing from *Sinai*, and now they are not come to *Sinai*. The reason for the misplacing of the story was, *Moses* (*Chap.* 17. 14, 16.) had denounced the curse on the

the *Amalikites*, to show, that *Iethro* who dwelt among the *Aamalikes*, 1 Sam. 15. 16. did not fall under his curse, he brings in the story of his coming into *Israel* in that very next place after that the curse is related; not therefore to conclude, that his coming was at the very time as soon as the curse was denounced, but to shew that he once came, and so accordeth, and escapeth that curse.

* 132. *Exod. 19. 19. God answered him by a voice. Jo. 5. 37. You have neither heard his voice at any time.*

The essentiall or naturall voyce of God is one thing, the assumed or angelicall another. No man ever heard Gods naturall voice, the voice which was now and afterward heard, was only angelicall or assured.

133. *Exod. 20. 5. I am the Lord thy God, a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation. Deut. 24. 16. Ezek. 18. 20. The son shall not bear the Fathers iniquity.*

God visits the fathers sinnes upon the children, if they walk in the way of their fathers (that is, on them that hate him) but it is otherwise if the children repent. Also God punisheth the iniquities of the fathers upon the children with temporall punishments, not with eternall, unlesse they follow the footsteps of their wicked fathers.

* *Exod. 20. 9. Visiting the iniquities of the Fathers, &c. Exod. 18. 20. The Sonne shall not beare, &c.*

Moses is speaking of idolatry, which is such a sinne as cuts in pieces the Covenant of the Lord, which so far provokes the Lord, as he not onely punisheth the father that committed it, but likewise by withdrawing his word from them, punisheth it to the third and fourth generation.

Ezekiel speaks in answer to those who would justifie themselves, and

blame God, as bringing judgments on them only for their fathers cause, nor deserving them.

* *Exod. 20. 5. with Ezek. 18. 17. & Gal. 5. 6.*

The meaning is, no sonne shall be damned for the sin of his father, nor one man for the sinne of another, unlesse by commission or approbation, or some other way he may make it his own. But for temporal punishments there is none but (by occasion of others sins) may have their portion in them. But this is spoken chiefly of those who continue in the sinne of their parents: and though divers dye (in their minority) God foreseeth how bad they would have been if they had lived, and sometimes the parents derive vengeance on their heads, by imprecations upon them; as the wicked Jews wished Christs blood might be on themselves and children; and sometimes the good children of wicked parents, are temporally punished, because in them, and by such means are their parents punished; for that in them they would live and flourish, when themselves are dead.

* *Exod. 20. 6. And shewing mercy unto thousands. Mal. 1. 3. Rom. 9. 13. Iacob have I loved, and Esau have I hated.*

The latter places speak of Gods electing and chusing before time, the former place speaks of Gods conditionate shewing mercy, for he shews mercy for from Father to Sonne, and so to Grandchild, if they remain obedient, and be like their Fathers; but if they swerve from their Fathers steps, and turn to their broken cisterns, then he will turn away his loving kindness from them.

* *Exod. 20. 7. Thou shalt not take the name of, &c. Matth. 5. 34. Swear not at all.*

The former place speaks of needless swearing without just and weighty occasions, or rashly without heed and reverence, or falsely without truth; it forbids not swearing

swearing before a Magistrate; the latter place forbids all vain, false, and prophane swearing, but not a solemn calling God to attest the truth. This place forbids not all swearing, no more than the Commandement all killing; but speaks in opposition to that doctrine and practise of the Pharisees, who suffered common swearing, so it was not swearing falsely or forswearing.

134. Exod. 20. 8. *Remember thou keep holy the Sabbath day.* Deut. 5. 12. Matth. 12. 5. *On the Sabbath days the Priests in the Temple profane the Sabbath day and are blameless.*

Legall Ceremonies, and their externall observations, give place to charity and necessity; morall duties are preferred before ceremonials. God forbade those works which hinder his worship; but Christ defends his Disciples, plucking ears of corn on the Sabbath day, against the Pharisee by the example of David and of the Priests killing sacrifices on the Sabbath day, pulling off their hides and washing of them.

Exod. 20. 8. It is one thing to break the Sabbath in contempt, another thing to break it in necessity, or rather to do works of necessity upon it. The Priest did kill sacrifice, and labour in the offering them up bodily, and that in the Court of the Temple. Now to labour bodily on the Sabbath day, the Jews did account prophaneness; and yet these Priests for all their bodily labour, were not accounted prophaners of the Sabbath. So as it is not the bare action, but the end and intent of that action, which makes the prophaneness.

135. Exod. 20. 12. *Honour thy father and mother.* Luke 14. 26. *If any man come to me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.*

Christ forbids not the honour due to parents, but he saith; *He that loves them more than me, is not worthy of me*: for all things must be forsaken, and hated too, so far as they hinder our love of God and Christ, for all things must give place to the love of God; and that takes not away our duty or due honour to our parents.

* 136. Exod. 20. 12. with Luke 14. 26.

The first place commands honouring of parents, but it must not be equally with God. Honour parents as parents, subordinate to God; Honour parents with honour fit for creatures, not for the Creator. If parents will command things dishonourable to Christ, we must be so farre from honouring them, as to hate them; but if their command be agreeing with Christ; *Children must obey their parents in the Lord.*

137. Exod. 20. 12. *Honour thy Father.* Mar. 12. 9. *Call no man Father upon the earth.*

Christ forbids not children to honour their parents; so the hearers to honour the Preachers; for Paul calls himself the father of the *Corinthians*; but he forbids us to depend on humane authority in divine matters; but we must depend on one God, and have a full confidence in him.

138. Exod. 20. 13. *Thou shalt not kill.* Matth. 5. 21. & 18. 9. *If thy eye, hand, foot offend thee, cut it off, and cast it from thee.*

Christ would not that we should dismember our selves, but that we should mortifie the old Adam, and bridle the wicked motions and desires of our minds, and take heed of them.

139. Exod. 20. 18. *The people saw thunders, and the lightning, and the noise of the trumpet.* Deut. 4. 23. *Thou heardst the voice out of the midst of the darkness.*

The frighted people standing a farre off, stricken with fear, saw the thunder joyned with lightning, breaking

Math. 10. 37.

1. Tim. 2. 15.

2 Kings 2. 1 Chron. 4.

breaking forth of the dark clouds in the promulgation of the Law.

140. Exod. 20. 24. *Thou shalt make unto me an Altar of earth.* Chap. 27. 1. *Of Shittim wood.*

The inward part of the Altar was earth; the outside of Shittim wood.

141. Exod. 21. 24. Lev. 24. 40. *An eye for an eye; a tooth for a tooth.* Math. 5. 38, 39. *If any one strike thee on the right cheek, turn to him the left.*

The first place is concerning the publick judgement of the Magistrate and the judicial Law; now because the Pharisees interpreted their law falsely, Christ confutes them and teacheth, that private persons must not resist force with force, and evil with evil, but overcome evil with good, to part with their garment and turn the cheek.

Rom. 12.
21.

142. Exod. 22. 28. *Thou shalt not curse the Gods; but curse the Ruler of thy people.* Luke 13. 32. *Go and tell that fox, (Christ speaks of Herod) that he should build the Temple.*

John 8.

John 8.

Private persons, of ill will or by contempt must not speak reproachfully of the Magistrate. Christ was so private person and by his words deriding the Son-like craftiness of Herod (who endeavoured by his craft to overthrow true Religion and the Gospel) he sheweth plainly that he feared him not.

143. Exod. 23. 7. *Thou shalt not slay the innocent and righteous,* &c. Ezek. 21. 3. *I will draw my sword out of his sheath, and will cut off the righteous and the wicked.*

The former place tells what the civil Magistrate should do in executing Justice, the latter shews what the Lord would do in afflicting a people in general when he destroys the Land. He would destroy good and bad, whether they were really or only in appearing righteous; and this he might do, because even in the best he finds matters of failing. And besides, though he take

away the good in a general judgement, it is from the evil to come, which they would endure by living under so hard pressures as they were like, when a Land was destroyed. Besides the godly are no losers in being translated to Heaven.

144. Exod. 25. 8. *Make me a Tabernacle, that I may dwell among them.* Acts 7. 48. *The Lord dwells not in Temples made with hands.*

God dwelt in the Tabernacle, not that Gods essence or presence can be confined to any place, but that he there would give especial evidence of his grace and glory, and of his near relation to his people, in intercourse with them by his Word and Sacraments. In the time of the Law God did more evidence himself there, than in the time of the Gospel.

145. Exod. 25. 16. *Thou shalt put into the Arke the Testimony which I shall give them,* &c. Heb. 9. 4. *In the Arke was the golden pot with Manna, and Aarons rod that budded, and the Tables of the Testaments.*

In the Arke under the cover-Exod. 16. ing were only the Tables of stone 33, 34. of the Covenant, the pot with Numb. 17. Manna, and Aarons rod stood before the Ark. The Apostle joyns them all together, because they were in the Tabernacle in the sight of God.

* Exod. 25. 16. with Hebrews 9. 4.

The Apostle saith, not that the pot, and Aarons Rod were in the Arke. The Relative *in* in the which, is not referred to the Testament, but to *under*, the Tabernacle before spoken of. Its not unusual for the Relative to be referred to the former Antecedent. The Pot and the Rod were said to be in the Arke, because we have no answerable Preposition in the English to signify the latitude and extent of the Original. The Greek Preposition signifieth not only in or within, but also by

by, near unto, or before, *Luke 9. 31.*

146. *Exod. 29. 32. 33. Aaron and his sonnes shall eat the holy bread, but a stranger shall not eat thereof. 1 Sam. 21. 6. David eat thereof and they that were with him.*

The Precept of the holy bread or proposition was ceremonial, and a temporall pedagogy: the morall prohibition was not so: David therefore is here excused by a case of necessity.

147. *Exod. 30. 6. Thou shalt put the Altar before the vail that is by the Ark. Heb. 9. 3. After the second vail in the Tabernacle was the golden altar.*

There was a double vail, one by which the outside of the holy place was distinguished from the inside, the other by which the holy place was distinguished from the holiest of all: between those two vails the Altar of Incense was placed.

148. *Exod. 32. 32. Write me out of the book of life. 2. Peter 3. 10. Make your calling and election sure.*

Denit. How did Moses endeavour to make Heaven sure to his soule, when he desired to be raised out of the book of life.

Ans. Moses zeale to Gods glory and the peoples good, forgets himself and his own estate, wisheth rather that himself, than the people should perish: The Book of life is two-fold, the one of life naturall, the other eternall. He desires to be blotted out of this naturall life, and were it to be understood of eternall life, it would shew no more then that Moses though carefull enough of his own salvation, yet such was his care over the people, that he prized theirs rather than his own.

* 149. *Exod. 32. 13. Remember Abraham, Isaac and Jacob. Rom. 2. 17. God is no acceptor of persons.*

In temporall things (such as the first place speaks of) such as the forbearing to punish the people of God, (some say) God may have respect to persons, but not in eternall.

Secondly, God had not respect to the persons of these Patriarchs, but to his gracious promise which he had made unto them, as there *Moses saith, Remember Abraham, &c.*

* 150. *Exod. 33. 11. with Exod.*

17. 9. Jashuah though he were called a Boy or Child, yet he was fifty three years of age, and a Commander in the Camp; it was a fault to name them so in former times, when mens lives were (as I take it) generally of a longer extent than now; and when they were unmarried (as Jashuah was) Vatro calls one justus at five and forty, and serous Tullius at the age of six and forty; there is a great deal more to be said of this.

* 151. *Exod. 33. 11. The Lord spake to Moses face to face. John 1. 18. No man hath seen God as any Father. John 6. No man hath seen the Father at any time, unless he will it of God, &c.*

Moses could not see God and live, but the Lord spake so clearly to him, as a man speaks face to face with his friend, that it distinctly clearly, not in an obscure manner, by Dreames or the like. Great is the difference betwixt a cleare discourse, and the knowing or seeing of the substance or essence of God. No man saw God, nor his secret will of producing salvation by Christ, and the manner thereof before the Sonne revealed and discovered it, and John 6. No man hath seen the Sonne: This is opposed to the revelation which Moses laid forth in his writings, and which did so elevate the Jews, Christ far excelled Moses herein. Moses heard a distinct voice, but Christ saw the substance of the Father, and the secrets

crets of his defigurations for our salvation,

152. Exod. 33. 20. *No man shall see me and live.* 1 Cor. 13. 12. *Now we see through a glass darkly.*

1 Joh. 3. 2. The essence of God is invisible and incomprehensible to us in this world; but in the next world we shall see God face to face, the glory of God as he is.

153. Exod. 34. 3. *God doth not justify the wicked.* Rom. 4. 5. *He justifieth the wicked.*

He doth not justify the impenitent and such as persevere in wickedness; but he justifies the penitent, and such as are justified in Christ.

154. Exod. 34. 7. *He will by no means justify the ungodly.* Rom. 4. 5. *He justifieth the ungodly.*

He will not justify an ungodly man, he will not esteem that man which walks wickedly to be a godly man, but yet if a wicked man humble himself and casts himself upon Christ, he will justify him in Christ, though not in himself. He justifies him, who in his own person was and is ungodly, though in Christ he be righteous now by believing.

155. Exod. 34. 15, 16. with Deut. 22. 13, 14.

The prohibition is to be understood as long as the woman remains in her infidelity; seeing the danger was of turning the husband from his God to strange Gods: but if she was converted to the Jewish Religion, he might marry her. Thus

Salomon married *Rahab* the whore, *Bathscha*, *Ruth* the *Moabitish*, &c. but Salomon is reprehended for marrying Infidels; nor yet can that hinder that *Sampson* took the unbelieving *Philistim* to wife, &c. *Esther* was married to unbelieving *Ahasuerus*, seeing that was either done by a speciall dispensation, else twas the failing of *Sampson*, and the other was under the power of *Ahasuerus*, & much good did accrew thereby.

156. Exod. 34. 15. *Thou shalt make no league with the Canaanites.* Gen. 21. 27. *Abraham made a Covenant with Abimelech.*

Covenants in spiritual matters, and such as belong to Religion, must not be made with Heathens and Idolaters: but Abraham made a Covenant with *Abimelech* in temporall matters, such as belonged to commerce and the common peace of the Country.

157. Exod. 34. 16. *Thou shalt not give thy daughter to his sonne.*

1 Cor. 7. 12. *If any brother have an unbelieving wife, and she be pleased to dwell with him, let him not put her away, &c.*

God expressly forbade the *Israelites* to marry with the *Canaanites*, lest the *Israelites* should be seduced to worship other Gods. The Apostle speaks of a marriage confirmed already, before the conversion of one party to Christ, otherwise it is a very unhappy thing to marry those that are of false religions; Nor must we draw in the same yoke with them.

1 Cor. 6. 14.

LEVITICUS.

WAS so called from *Levi* one of the Tribes; It contains the *Levitical* sacrifices, the sanctifying of the Priests and people: the difference of meats, vows, conversation, and other observations and rites. * The whole time of the story of *Leviticus* is but one moneth: namely, the first moneth of the second year of their deliverance; and not altogether so much neither; for the very first beginning of the moneth was taken up in the erecting of the Tabernacle, of which the story is, *Exod.* 40.

158. **L**ev. 1. 6. The sons of Aaron shall pull off the skin of the burnt-offering, and cut it into pieces. 2 Chron. 35. 11. The Levites pulled off their skins.

It was the office of the Priests to pull off the skins of the burnt-offerings, but because in the time of *Herakiah* and *Josiah*, the celebration of the Passover was solemn, and many millions of sacrifices were offered, therefore it was extraordinarily granted to the Levites to pull off the skins.

159. Lev. 1. 13. The Priest shall burn all oblations upon the Altar, for a burnt sacrifice, for a sweet savour unto the Lord. John 4. 24. God is a Spirit and smells not.

In the former words he speaks comparatively, that a man delights in sweet odors: so God is delighted in their sacrifices, not by reason of the fat of bullocks, but for the sacrifice of his only begotten Sonne our Lord Jesus Christ, in whom he is well pleased.

Mat. 3. 17. 160. Lev. 2. 1. The oblation of a sacrifice to the Lord must be fine flowre, and he shall pour oyle upon it, and put frankincense there-

on. Chap. 5. 11. He shall bring the tenth part of an Ephah of fine flowre, he shall put no oyle upon it, neither shall he put any frankincense thereon.

Sacrifices of free-will were made with oyle and frankincense, but offerings for sin were made without oyle and frankincense.

161. Lev. 2. 11. No meat-offering shall be brought unto the Lord made with leaven. Chap. 23. 17. You shall bring two loaves of two tenth deals, they shall be of fine flowre, baken with leaven, they are the first fruits.

The oblation which was leavened, was eucharisticall, or for a thanksgiving, but the free-will offering was without leaven.

162. Lev. 3. 16. All the fat shall be the Lords by a perpetuall statute. Chap. 23. 17. Two loaves of the first fruits of two tenth deals of fine flowre with leaven.

God separated the fat for himself, not to eat it, but to hinder the people that they should not eat it, for Idolaters did eat the fat of their sacrifices.

163. Lev. 6. 18. The Levitical sacrifices should endure for ever. Heb. 10. 14. By one offering Christ

perfected for ever them that are sanctified.

The sacrifices of the old Law are said to be for ever, by reason of the long continuance of the Jewish polity, but they are all abolished by one compleat sacrifice of Christ.

164. Lev. 9. 24. *Fire went out from before the Lord and consumed the burnt-offering, &c. Amos 5. 22. Though you offer me burnt-offerings and gifts, I will not accept them, neither will I regard the peace-offerings of your fat beasts.*

Offerings to God of a pious and sincere heart were accepted by him; but the offerings of Hypocrites proceeding from a corrupt heart were an abomination to the Lord.

165. Lev. 11. 1. *Unclean beasts. Gen. 1. 31. All things that God made were very good.*

Unclean creatures in the old Testament, were so in respect of the Jewish pedagogy of the ceremonial Law, and not by nature; but because God was pleased to have it so, whereas by goodness of the creation, all things were good and clean to those that were clean.

166. Lev. 11. 7. *The Jews must eat no swine's flesh. Matth. 5. 11. The Gadarenes of the tribe of Benjamin fed hogs.*

Hogs flesh was not eaten by the Jews, but yet they were not forbid to apply the paunch, the skin, and the fat to other uses.

167. Lev. 11. 8. *Of their flesh shall you eat, &c. They are unclean unto you. Rom. 14. 14. There is nothing unclean in it self.*

To be unclean by divine institution is one thing; to have a naturall uncleanness is another; all things in their first creation were good and clean, though not as Moses saith, to you who have a refection by Gods speciall command, and that upon the account of teaching them, or representing something to their minds, by these outward things.

* Lev. 11. 44. *You shall therefore sanctifye your selves, &c. Ezek. 37. ult. I the Lord do sanctifye Israel.*

In the former place is meant ceremoniall sanctifying, which is nothing else but separating from such and such things, which the Levitical Law prohibited to be touched, so as it concerned externall reverend addresses before the Lord. And though it did purport a spirituall and inward sanctification, yet it implies no more, than that we seeing the necessity of the duty of sanctifying our selves, and not finding power in any other to sanctifie us, besides God, we should apply our selves to God as the fountain of our sanctification.

168. Lev. 13. 46. *The Leper and unclean lived alone, without the Camp. Mat. 8. 2. In the City a Leper craved of Jesus.*

The divine Law was that the Leper set apart should dwell alone, but this Leper comes boldly to Christ not doubting to be free from his leprosie.

169. Lev. 16. 3. *The sacrifices were appointed by Gods commandement. Psalm 40. 7. Sacrifices and burnt-offerings thou wouldst not.*

The sacrifices were appointed by God under the Old Testament, that they might shadow forth the sacrifice of Christ, and foretew his coming; but God would none of them, as the Jews abused them for ostentation, and placed the worship of God in the outward ceremony without the internal devotion.

170. Lev. 16. 6. *Aaron shall offer his bullock, and make an atonement for himself. Heb. 10. 4. It is impossible that the blood of Goats should take away sin.*

The legall sacrifices did not expiate sinnes of themselves, but as they were a figure of Christ his own oblation surpasseth them all, and is propitiatory for our sins.

* 171. Lev. 17. 3. with 1 Sam. 7. 9. 1 Kings 18. 33.

The

The cause ceasing, the effect ceaseth, or the prohibition ceaseth.

The causes of these prohibitions were two.

First, That no Lay-man should not arrogate the office of sacrificing.

Secondly, That the Jews should not fall into the Gentiles mode of sacrificing in the high places.

172. Lev. 18. 6. *None of you shall approach to any that is near of kin to him. Verse 16. Thou shalt not uncover the nakednesse of thy brothers wife. Deut. 25. 5. The brother shall take his brothers wife.*

The law of the nearness of blood, and not uncovering the brothers nakednesse is perpetuall, and must be holily observed by us. But that of raising seed to the brother, was partly ceremoniall, figuring the primogeniture of Christ, partly judiciall, lest the inheritance should depart to another family, which doth not oblige us, but is abrogated.

The former was a generall rule, and was to have no exception, but such as God himself who made that rule did give, which he did *Deut.*

25. 5. *Thou shalt not avenge thy bear any grudge. &c. Numb. 31. 2. Go and revenge Midian.*

Private revenge of personall injuries is one thing, to be the instrument of Gods vengeance is another: We must not revenge our selves as private persons: But where God is wronged in his peoples wrong, there we being lawfully called to it, having the Word of God for our rule, we may execute his wrath upon these wicked ones.

174. Lev. 19. 18. *Thou shalt love thy neighbour as thyself. 1 John 2. 15. If any man love the world, the love of the father is not in him.*

In the former place he understands the love that is due to our neighbour according to Law. In the latter, concerning unlawfull

love of worldly things, as those that prefer the things of this world, as honours, riches and pleasures before God himself.

175. Lev. 19. 27. *Thou shalt not round the corners of your head. 1 Cor. 11. 14. Doth not nature itself teach you, that if a man wear long hair;* &c.

The word *round* signifies such a rounding, as may be without cutting. The word *corners* is in the original in the singular number, and so may not some singular cutting of one corner of the head round, in the manner of a circle, (as the Egyptian Priests) or else in manner of an half Moon, or taking the singular number for the plurall, so it may be meant of crisping, or curling round the hair in some corners of the head; or cutting off the longest of the hair to offer tufts or locks, as a devoted oblation to Idols, as many Heathens did, making the bare plate round, with a superstitious conceit of a round figure, as most pleasing to God. Or of cutting the hair, as the Egyptian Priests did, who worshipped the Idols *Anubis* and *Isis*, shaving round their heads and their eyebrows, or of cutting round the hair in mourning.

The second place speaks of wearing long hair, as Women do, or very long hair, longer than is modest.

176. Lev. 22. 25. *From a strangers hand you shall not offer the bread of your God. 1 Kings 5. 10. Hiram gave to Solomon cedar-trees, and fir-trees.*

All strangers were not abominable in the sight of God, but onely the enemies and persecutors of his Church: so *Cyrus* King of the Persians promoted the building of the second Temple, and restored to the Jews the golden and silver vessels.

177. Lev. 24. 19. *As he hath done, so it shall be done to him. Rom. 12. 19. Thou shalt not revenge your selves.*

In

In the former place private persons are forbidden to avenge themselves, but the Magistrate is admonished of his office. In the latter, only private revenge is forbidden.

Exod. 22. 178. Lev. 27. 30. *And all the tithes of the Land, whether of the seed of the Land, or of the fruit of the tree, is the Lord's.* Numb. 18. 21. *I have given the children of Levi all the tithes in Israel for an inheritance*

for the service which they serve me.

The tenths are called Gods, because they were commanded by him for a holy use, and good of the Church; they were given to the sonnes of Levi, or to the Ministers of the Church for their service, for an inheritance to support them, because they being consecrated to Gods service, had no inheritance amongst their brethren.

N U M B E R S.

THIS BOOK is so called from the numbering of the people of God. Wherein Mansions and Offices were ordained for all the Tribes, between the Mount of Sinai and the promised Land, many transgressions and dangers of the people and punishments, and benefits of God are numbr'd. The History contains 28 years.

179. Numb. 1. 19. *Moses numbr'd the people in the wilderness of Sinai.* 2 Sam. 24. *David offended God by numbring the people.*

Moses and Aaron did that for good order as God commanded them, but David sinned out of arrogancy by numbring the people without command.

180. Numb. 4. 3. *The Levites stood from 30 years old to 50 years old to minister in the Tabernacle of the Covenant.* 1 Chron. 23. 3, 24. *The Levites did the work of the Ministry for the house of the Lord from 20 years old.* Numb. 8. 25. *from 25 years.*

The younger Levites were newly instructed to 20 years; then they were admitted to the office of doing service at 25 years; from that time a kind of secondary service was

committed to them, till they came to be 50 years old, from 30 to 50 years they did fully execute the Levitical office.

181. Numb. 7. 89. *Moses entered into the Tabernacle of the Covenant.* Exod. 40. 35. *Moses could not enter into the Tabernacle of the Congregation, for a cloud abode thereon, and the glory of the Lord filled the Tabernacle.*

First when the cloud covered the Tabernacle of the testimony, and the glory of God filled that, Moses could not then enter, but when the cloud was removed, then he went into it.

182. Numb. 8. 7. *The Levites shall shave off all the hair of their heads.* Lev. 19. 27. *You shall not round the corners of your heads, nor shave your beards.*

In the time of the Levitical purification

Ezek. 44. cification they did shave the hair of
22. their flesh, but otherwise to cut
the hair of their heads or shave
their beards round, was forbade
them by Moses.

183. Numb. 10. 29. *Hobab was
Moses father in law.* Exod. 2. 18.
Raguel. Chap. 3. 1. & 4. 18. & 18. 5.
Jethro.

Hobab because he was the sonne
of *Raguel*, is thought by some to
be *Moses* kinsman; in the Scrip-
ture, oit-times persons have two
or three names: so the father in
law of *Moses* had many names.

* 184. Numb. 12. 1. *His wife
who was an Ethiopian.* Exod. 2.
10. *She was a Midianite of Ara-
bia.*

Ans. There was a double *E-
thiopia*, one West, without *E-
gypt* in *Africa*, which is called *A-
bassa*; the other East, which is cal-
led *Arabia*, which comprehends the
Midianites and other people, living
toward the South.

185. Numb. 12. 8. *God spake
with Moses mouth to mouth.* Exod.
33. 20. Joh. 1. 18. *No man hath seen
God as any time.*

1 Tim. 6. The diuine essence is invisible,
16. and dwells in an unaccessible light;
that *Moses* in his morality saw not
perfectly: yet we piously believe
that the Sonne of God taking on
him the shape of a man, as he was
afterwards to be incarnate, did
speak with *Moses* familiarly.

186. Numb. 14. 1. *All the peo-
ple with a loud voice, murmured
against Moses.* Verse 23. *They shall
not see the Land of promise, except
Caleb.* Joshua 14. 1. *The children
of Israel possessed the land of Ca-
naan: which Eleazar the Priest,
and Joshua the sonne of Nun, and
the heads of the Fathers distribu-
ted to them.* Chap. 24. 7. *Whose
eyes saw what the Lord had done in
Egypt.*

1 Cor. 10. *Eleazar and Caleb and other*
5. *faithfull people came into the Land
of promise: but those that mur-
mured were destroyed in the wil-
dernesse, for with many of them*

God was not well pleased.

187. Numb. 15. 38. *Speak to the
children of Israel, that they make
themselves fringes in the borders of
their garments.* Mat. 23. 5. *Christ
condemns the Pharisees for enlarg-
ing their phylacteries and their bor-
ders.*

The abuse of a thing doth not
take away the use of it. God com-
manded the *Israelites*, that so often
as they should look upon their gar-
ments they should remember the
Commandements of God and do
them. But the Pharisees abused
this commandement of God, bo-
asting hypocritically of their long
garments and fringes, as though
there had been some holinesse in
them; therefore their hypocrisie is
deservedly reprehended.

* 188. Numb. 16. 29. *If these
men die the common death of all
men, &c.* Eccles. 3. 19. *As one dy-
eth so dieth the other, for they haue
all one breath.*

Its one thing to speak of death,
according to the course of nature;
another thing to write of strange
judgements above the course of
nature; according to the course of
nature, as the one dyeth, so dyeth
the other. But this was a particu-
lar case of *Corah*, *Dathan*, &c.
which were to dye in a strange
manner, that the people might see
the Lords sending of *Moses*.

189. Numb. 16. 32. *The earth
opening her mouth deuoured them all
which belonged to Corah, with their
houses and substance.* Deut. 11. 6.
(Psalm 106. 17.) & 26. 32. *When
Corah perished, all his sonnes perished
not.*

The sonnes of *Corah* which es-
caped alive, were in the Taber-
nacle of the Lord when the se-
dition began, because they con-
sented not to the *Leuites* in the se-
dition of their Father.

190. Numb. 18. 16. *The re-
demption of the first-born, shall be
from a moneth old, for five shekels,
after the shekell of the Sanctuary.*
Exod. 22. 30. *Thou shalt give me thy*

L

first-

first-born, and with Sheep and Oxen thou shalt do the like, seven dayes it shall be with the dam, on the eighth thou shalt give it me.

The first-born of man and of clean beasts were consecrated unto God the eighth day, but the unclean beasts were redeemed after one moneth. A woman after she brought forth a male child must stay apart six weeks, after a female twelve weeks, in that time they were purged from their issue of blood.

191. Numb. 18. 20. God said unto Aaron, Thou shalt have no inheritance in the Land, neither shalt thou have any part amongst the Israelites, I am thy part. Joshua 21. 41. The 48 Cities of the Levites were within the possessions of the children of Israel.

The Levites had their habitation and food in those Cities with their families, which Cities were as Schooles, wherein they were instructed rightly in the Law, and to perform their office in holy things as they should.

192. Numb. 20. 11. At the stroke of Moses on the rock of flint, the waters came out abundantly, and the congregation drank, and their beasts also. Psalm 18. 1. 1 Cor. 10. 4. They all drank the same spirituell drink, for they drank of that spirituell Rock, which followed them, and that rock was Christ.

Moses relates historically the water that came out of the flint for the use of the people and their Cattle. The Apostle speaks after a spirituell manner, and saith, that Christs benefits to us were prefigured thereby.

193. Numb. 20. 18, 21. Edom would not suffer the Israelites to passe through the Land. Deut. 9. 29. Let me pass through thy land, as the children of Esau did unto me.

Jude 11. The children of Esau denied to let the children of Israel passe through the publick way through their Cities and Villages, the King of Edom suffered them to passe a-

bout by his borders, and through by-ways.

194. Numb. 20. 28. Eleazar the high Priest was present at his fathers death. Lev. 21. 11. The high Priest shall not go in to any dead body, nor defile himself for his Father or his Mother.

Eleazar was not yet the high Priest actually; and this was a singular example. Augustine, That time that the high Priest did his office of high Priest, it was forbidden him, that he should not come to his Parents being dead.

* 195. Numb. 20. 29. In the mount Hor, and yet Aaron is said to dye in Mosera, and to be buried there.

Ans. Hor and Mosera are the same places, the Mountain was called Hor, but the place adjoining in which the Tents were fixed, was called Mosera.

196. Numb. 21. 9. Moses made a Serpent of brasse, and put it up for a sign, and when they that were bitten beheld it, they were healed. Exod. 20. 4. Thou shalt not make unto thee any graven Image, or any likeness of any thing in heaven or earth.

God gave an especiall command of setting up the brasen serpent, like to the fiery Serpents, whose wounds and bites the Israelites could not endure, that so looking on this, they might be safe; it was a figure of Christ crucified.

197. Numb. 22. 12. God said to Balaam, Thou shalt not go with them. Verse 20. Rise and go with them. Verse 35. Go with the men.

God would not that Balaam should go to curse the Israelites, at last he suffered him to go, though he were displeased at it, yet on this condition, that he should speak nothing, than what God commanded him.

* 198. Numb. 22. 22. And the Lord was angry, Verse 32. with 20.

Ans. God gave Balaam leave to go, upon this condition, that he should

should do nothing but what the Lord commanded. But *Balaam* being overcome with the desire of money; resolved with himself, if he could by any means to curse the *Hebrews*, which was altogether against Gods mind.

* 199. Numb. 23. 12. *Must I not speak that which the Lord hath put into my mouth.* Josh. 23. 22. *Balaam the son of Peor the South-sayer.*

A wicked man may speak the truth; the Lord makes use of such instruments for his own glory. *Balaam* was probably a sou. hisayer, yet he might have particular wayes of knowing the mind of God in this case, or his reason might dictate that to him. However it was that he knew the mind of God, he did deliver it.

200 Numb. 23. 10. *Balaam prophesied to his own disgrace.* 1 Cor. 12. 7. *To every man the manifestation of the Spirit is given to profit withall.*

The gift of Prophecie was not hurtfull to *Balaam*, in respect of God that gave it him, had he used it well; but *Balaam* abused it. John 11. 51. *False Prophets also speak truth as Caiphas did, though it be against their will.*

201. Numb. 25. 3. *Israel joyned himself to Baal-peor, and God was angry with Israel.* 1 Cor. 10. 8. *Neither let us commit fornication as some of them committed.*

Since Idolatry is spirituall fornication, *Paul* makes mention of it; for the daughters of *Moab* would not admit the *Israelites* before they had eaten things offered to Idols.

202. Numb. 25. 9. *There died of the plague 24000.* 1 Cor. 10. 8. *They fell in one day 23000.*

Moses collects the number of those which fell by sword and strangling; but the Apostle counts onely those that fell by the sword.

* Numb. 25. 9. with 1 Cor. 10. 8.

There was a double execution of Gods anger upon this people; the one by the hand of man, *Verse* 4. *The heads of the people were to be hanged up.* The number of which probably was a 1000, and 23000 died by the immediate hand of God in one day, and though it be said that 24000 died of the plague, by the best interpreters of the Original, may be read *stroke*, there died of that stroke of divine justice, (for all was either of Gods bidding or his doing) 24000, the lesser number taken away by mans hand cast into the greater number, and so making up the whole of 24000, there is rather a subordination; than a contradiction, for the lesser number is contained in the greater.

* Numb. 25. 12. with 1 Sam. 2. In the one place there is a promise made of the Priesthood being kept in *Phinehas* line; In another *Heli* hath it, who was (as *Josephus* saith lib. 5. *Antiq. cap. ult. & lib. 8. cap. 1.*) of *Ithamars* family.

Ans. This promise was conditionate; if the posterity of *Phinehas* continued in faith, and the true worship of God. So that though that it was taken away from them; afterward when they repented in the dayes of *David* and *Solomon*, the Priesthood was restored again, and reserved in that family till the dayes of *Herod*, or well nigh; and although there was an interception towards the end of the synagogue-worship, yet they held *Jesus ad rem*, not in re.

203. Numb. 27. 12. *Go up into mount Abarim and see the land.* Deut. 34. 1. *Moses went up to mount Nebo to the top of Pisgah, &c.*

Abarim was the mountain, but *Nebo* and *Pisgah* were the tops of that mountain, so they differ but as a part from the whole.

204. Numb. 27. 21. *The Priest shall ask counsell for him after the judgement of Urin.* 1 Sam. 30. 8. *And Abiathar brought to David the Ephod, and he enquired at the Lord.*

The

The Ephod was properly belonging to the high Priest, common to all sacrificing Priests, which David made use of extraordinarily, and was inspired by God with a prophetical spirit.

205. Numb. 31. 18. *But all maids that have not known a man, keep alive for your selves.* 1 Sam. 15. 3. *Slay both man, woman and infant.*

The sinne of the Midianites was not so horrible as that of the Amalekites; and we though we know not the cause of Gods commands, yet must we say, Righteous art thou O Lord, and just are thy judgments.

206. Numb. 32. 16, 17. *Reuben and Gad, and the half tribe of Manasse went armed to battle before the children of Israel.* Joshua 22. 8. *Divide the spoile of the enemies with your brethren, that is to those that staid at home.*

The strong and fighting men went with the Israelites, but those that were weak and unfit for warre staid at home, who took the charge to look to the Cities and manuring of the fields.

207. Numb. 32. 21. with Josh. 4. 13.

Every Warriour, not every man

that could fight, for likely they were more than 40000, but every Warriour appointed by me or Joshua, for there were some that staid behind to keep the Cities on the other side Jordan.

208. Numb. 33. 54. *Divide the land amongst you.* Deut. 18. 12. *Lots are forbidden.*

Lots were ordained of God, which are used according to Gods Commandement, and the Land of Canaan was divided by the lawfull use of them; Matthias was chosen to be an Apostle, so every man must be contented with his own lot, they are unlawfull and prohibited, which are used in sports and playes.

209. Numb. 34. 17. *Eleazar the Priest and Joshua shall divide the Land unto you.* Luke 12. 13. *Christ would not divide the Inheritance.*

An office which is Ecclesiastical is distinguished from a secular office; in the dividing of the land Eleazar the Priest for his authority was joyned to Joshua the Prince, that all things might proceed in right order; and the Tribe of Levi might be well provided for a place to dwell in, from every Tribe.

DEUTERONOMIE.

That is the second Law, *Moses* repeats here the ceremoniall and judiciall Laws, spoken before in *Exodus* and *Leviticus* Chap. 34. to the end, from *Verse* 5. *Ioshua* fulfilled them after the death of *Moses*. The time of this Booke is but two moneths, namely, the two last moneths of the 40 year, divided into the time of *Moses* his repeating the Law and dying, and *Israels* mourning 30 dayes for him.

210. **D**eut. 1. 16. Judge righteously. Matth. 7. 1. Judge not at all.

Judgements appointed by God in the Church or Common-wealth are lawfull, but Christ forbids disorderly and rash judgements, that man should suddenly or fallly pass sentence on his neighbours words or deeds.

211. Deut. 2. 5. I will not give you in the land of *Esau* so much as a foots breadth. Psalm 60. 8. Over *Edom* will I cast out my shoe.

^a Chron. 10. The *Israelites* going into the Land of *Canaan* through the Land of the *Edomites*, were not to offend them, because the time to bring them into subjection was not yet full; but they were made tributaries under *David*; nor was the land of *Idumaea* given to the *Israelites* as the land of *Canaan* was.

212. Deut. 2. 19. I will not give to thee of the land of the children of *Ammon*. Josh. 13. 24. *Moses* gave to the tribe of *Gad* the one bulf of the land of *Ammon*.

The *Ammonites* held the land which they possessed in the dayes of *Moses*; the other part of the Country formerly possessed by

Sibon, was distributed to the *Israelites*.

* 213. Deut. 4. 6. Sure this great Nation is a wise and understanding Nation. Rom. 3. 11. There is none that understandeth.

It was a wise Nation politically and in humane affaires, but yet might be spiritually blind; naturally every man is blind, not understanding the mind of God.

* 214. Deut. 4. 48. To Mount *Sion* which is *Hermion*.

Now *Hermion* was beyond *Jordan*, *Sion* at *Jerusalem*.

Answ. *Hermion* in the *Sidonian* tongue is *Sarion*, as *Numb.* 9. which the *Sidonians* and *Amorites* call *Sanir*, the whole tract of the Mountain was called *Galaad*, whose utmost part beyond *Jordan* is called *Hermion*, or *Sarion*, or *Sanir*, or *Sin*, but its writ with *Shin*, to difference it from the other *Scin*, which was the Tower of *David*, which is writ with *Tsade*.

* Deut. 5. 3. He made not a Covenant with our Fathers, &c. Gen. 15. 18. He made a Covenant with *Abraham*.

Answ. The Covenant he made with *Abraham* was not such a Covenant as this he made with the *Israelites*. He promised the Land of

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the *Cananites* to *Abraham*, but to these his posterity, that they should be his peculiar people, by peculiar Laws & Ceremonies obliged to himself, and they on the contrary did oblige to take him for their God.

215. Deut. 4. 10, 11. *The Israelites stood before the Lord God in Horeb.* Exod. 29. 11. *The Tables of the Law were given in Mount Sinai.*

Mount Horeb was called otherwise, *Mount Sinai*; or the top of the pinnacle of the Mount.

216. Deut. 6. 3. & 10. 20. *Thou shalt fear the Lord thy God, and him only shalt thou serve.* Col. 3. 23. (Exod. 6. 5.) *Servants obey in all things your Masters according to the flesh, with fear.*

God must be feared above all things, and he must be first served; masters according to the flesh must be obeyed, for his sake, and in respect to his commandment.

* 217. Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.* Matth. 2. 8. *Baptizing them in the name of the Father, &c.*

Object. The latter place speaks distinctly of three, else why should they be baptiz'd in their names? the former place speaks of one God.

Ans^w. Unity is referred to the essence or *ousia* the Trinity of Persons to the Hypostasis, which subsist in one simple and undivided essence, and distinguished by incommunicable proprieties. When the Scripture speaks of the Unity of the Godhead, it speaks in opposition to the Creature; but when it speaks of the Trinity of Persons, it speaks with relation to the Divinity considered in it self, or one Person with another.

218. Deut. 6. 13. *Thou shalt swear by the name of the Lord.* Mat. 5. 34. *Swear not at all.*

That oath is lawful, when we give testimony to the truth in the name of God, the Magistrate, and necessity requiring that of us: such an oath Christ condemns not, but vain and unnecessary oaths, and

such as are made by the creatures: and he saith so, not because it is sin to swear the truth, but perjury is a horrid sin.

219. Deut. 6. 16. *Thou shalt not tempt the Lord thy God.* James 1. 13. *God cannot be tempted with evil.*

Divine temptations are for tryal, but men do tempt God when they ask such things of him, that are not according to his will. Exod. 17. 8. *Psalms* 9. 2. *Matth.* 12. 39. Diabolical temptations are to seduce us, he tempts good men to turn them from what is good, wicked men to keep them still in their wickedness.

* Deut. 6. 16. with James 1. 13.

Temptations wherewith men tempt God are twofold.

First, Such as men tempt God withall, as are good, if we regard the things asked and sought of God, yet if we regard the circumstances of Persons asking, time, place, &c. we cannot say they are good. Thus Exod. 17. 8. *Psalms* 95. 1 *Cor.* 10. Meat was good, but not good to ask it so of God in the wilderness, and tempt him in the desert.

Secondly, Evil temptations, or such temptations as are evil in themselves, and tend to evil. God cannot be tempted this way, nor he ought not the other way. Of the latter sort might these temptations of the Jews to Christ, and the Devil to Christ, *Cast thy self down.* *Thou shalt not tempt,* that is our duty. *God cannot be tempted,* that is his nature: we may try that God cannot yield to temptations, in respect of himself, who is infinitely good, he cannot be tempted, but in respect of men he is often tempted, *Eph.* 17. 2.

* 220. Deut. 7. 3, 4. *Thou shalt make no marriages with them, &c. for they will turn away thy sonnes from following me, &c.* 1 *Cor.* 7. 14. *The unbelieving wife is saved by the believing husband.*

It is one thing to marry an Infidel

dell while she is an Infidel; another thing for Infidels, or one of them after marriage to be converted. The former place is meant of a believers marrying an Infidel, the latter of Infidels converted after marriage.

* 221. Deut. 7. 2. *Thou shalt make no Covenant with them.* 1 Kings 15. 19. *There is a league between me and thee.*

This was a particular ease of the Israelites with the inhabitants of Canaan, as to dwelling, &c. Nor did it hinder but they might make a Covenant with the rest of the Nations which God sent them not to destroy.

* Deut. 7. 2. *Destroy the Canaanites.* Matth. 5. 44. *Love your enemies.*

We must love the Lord absolutely, and others in God and for God, that is, so farre forth as it standeth with his pleasure: and therefore when he commandeth to kill, we may lawfully kill. And this we may do by way of punishment appointed by God, not only without hatred, but in love to Gods Command, forgiving the wrong which concerns us, and also praying for grace and mercy for the party, if he belong to God.

* 222. Deut. 10. 6; 7, 8. with Numb. 33. 31, 32.

From Moseroth to Bene-Jaakan, and here its said to be from Beeroth to Bene-Jaakan, to Moseroth. Now there were seaven severall encampings between Moseroth and Mount Hor, Numb. 33. 31, &c.

Ans^r. In those stations mentioned, Numb. 33. they were marching towards Kadesh before their 40 year, and so they went from Moseroth to Bene-Jaakan. But in these stations, Deut. 10. 6. they are marching from Kadesh in their 40 year by some of that way that they came thither, and so they must go from Bene-Jaakan to Moseroth. Moseroth, Mount Hor, Gadgad, and Horbagidgad, were but the same place and Countrey as Ho-

reb and Sinai were, though they be counted two severall Encampings of Israel, Exod. 17. 1, 6 & 19. 1. compared.

223. Deut. 10. 17. *The Lord your God is God of Gods and Lord of Lords.* Chap. 32. 39. *I am God alone, and there is no God besides me.*

Many in the world are worshipped, which are false Gods, but there is but one great and true God in essence, by whom onely we can be saved.

224. Deut. 10. 27. *God regardeth not persons nor takes rewards.* Gen. 4. 4. *God had respect to Abel and to his offering.*

Oblations and gifts are various, God accepts those things he commands to be offered to him, for Christs sake, to whom those that offer must have respect by faith, as to the only offering, &c.

225. Deut. 11. 25. *No man shall stand against you.* Jud. 1. 34. *The Amorites forced the children of Dan into the Mountains.*

That promise held only for that time till the Israelites had gotten the Land of Canaan, and continued in piety and the true fear of God.

* 226. Deut. 12. 17. with 15. 16. The first-born which were to be eaten before the Lord and not in Cities, were not of the male, and without blot, but either female or spotted.

* 227. Deut. 12. 20. *Because thy soul longeth to eat flesh, thou shalt eat flesh, whatsoever thy soul lusteth after.* Rom. 14. 22. *It is not good to eat flesh, or drink wine, nor any thing whereby thy brother is offended.*

All things are lawfull in themselves to be eaten, but yet relation must be had to the circumstances of time, persons and quantity. That this and that meat may lawfully be eaten is without dispute, and yet this or that may not lawfully be eaten before weak brethren, or in an excessive quantity, &c.

228. Deut.

228. Deut. 13. 5. *A Prophet of false dreams shall be put to death.* Tit. 3. 10. *An heretick after the first and second admonition reject.*

In the old Testament God commanded to kill the false Prophets.

30. In the New, Christ saith, *Let the tares grow unto the harvest.* The Apostolicall rejection of an Heretick, is part of excommunication, and spirituall death; which hinders not the Magistrate, that he should take cognisance of Hereticks, to punish them.

* Deut. 13. 5. *That Prophet or dreamer of dreames shall be put to death.* Titus 3. 10, 11. *Hereticks avoid, &c.*

The Old Testament gives the Magistrate power to condemn Idolatrous dreamers and the like, and the place in the New Testament bids a Minister to avoid an Heretick, which hinders not the Magistrates proceeding against him, but rather it forwards it; it is one thing what a private man, as a private man, and that is to avoid; another thing what a Magistrate must do.

229. Deut. 15. 3. *Of a forrainger thou maist expect thy money again.* (Psal. 37. 21. & 112. 5. Prov. 11. 14.) Luke 6. 35. *Lend, looking for nothing again.*

A modest demand of a debt may be lawfull according to the contracts of buying and selling; Christ speaks of the poor, and saith that we must deal brotherly with them, that if they have not wherewith to pay, we should forgive them their debts out of Christian charity.

* 230. Deut. 15. 4. with Ver. 11. & Matth. 26. 11.

This is a precept to shew, not that there should be no poore, but that the poore should be helped. He that saith thou shalt not suffer an Whore to be in Israel, *de jure*, doth not say, but that there would be such *de facto*. Variables saith, There was private beggars amongst the

Hebrews, though none publicly suffered.

231. Deut. 16. 8. *Six dayes.* Exod. 13. 6. *Seaven dayes shalt thou eat leavened bread.*

The seaventh day of the feast was no lesse solemne than the first.

232. Deut. 17. 17. *The King shall not have many wives.* 1 Kings 11. 3. *King Solomon had 700 Wives, and 300 Concubines.*

God forbad that the King should have many wives, lest his heart should forsake the true God, and run after strange gods, as Solomons did, loving many strange women, and fell into so great lust by following them, that forsaking the true God, he set up many Idols of the Gentiles.

233. Deut. 17. 17. *The King shall not greatly multiply to himself silver and gold.* 1 Kings 3. 13. *God gave to Solomon riches and honour.*

Kings must not for their pride heap up great quantity of silver and gold to the oppression of their subjects; otherwise they had need of great riches to reserve their Countries and their Kingly Majesty.

234. Deut. 18. 10. *There shall not be found amongst you an observer of time.* (1 Sam. 28. 7.) Rom. 14. 6. *He that regardeth a day, regardeth it to the Lord.* Lev. 19. 13. Chap. 20. 17.

Moses condemns superstitious observation of dayes, as if one day were more happy than another. The Heathens divided dayes into white and black, fortunate and unfortunate. The Apostle shews the liberty of Christians against those who by an opinion of sanctity would have the legall feast dayes observed.

235. Deut. 18. 11. *You shall not consult with Wisards, or seek truth from the dead.* Matth. 17. 3. *Moses and Elias spake with Christ in Mount Tabor.*

It is an abomination in the sight of God, and a heathen superstition

on to consult with Wisards, &c. The appearing of *Moses* and *Elias* was of another way, and their speaking with *Christ*, was to confirme the Disciples in the doctrine delivered by *Moses* and the Prophets.

236. Deut. 20. 17. *Thou shalt destroy with the edge of the sword, the Hittites, the Amorites, the Canaanites, the Perisites, the Hivites and the Jebusites.* Josh. 9. 15. *Joshua made a league with the Hivites, and the Jebusites. Solomon spared the Amorites.* 1 Kings 9. 20.

The *Gibeonites* craftily saved their lives, laying down their high spirits, and *Solomon* made the *Amorites* tributaries, the other enemies of *God* and his people who continued stubborn in their wickedness were destroyed.

237. Deut. 20. 19. *When you besiege a City, you shall not destroy the trees: Kings 3. 29. You shall fell every good tree.*

Those trees that bear fruit the *Israelites* could seed on, were not to be cut down in the promised land; but in the Country of the *Moabites* *God* would shew a peculiar example of his just anger for their sins.

238. Deut. 21. 16. *The sons of the hated being first born, must be acknowledged for the first born.* Gen. 48. 5. *Jacob* assigned the right of primogeniture to *Joseph* the son of his beloved *Rachel*, and gave two Tribes to his children.

Jacob lived before the promulgation of the Law; *Joseph* was his first born of his beloved *Rachel*, to whose children he wisely assigned two Tribes; as he made to *Judah* born from *Leah* the primogeniture, and gave him the dominion over his brethren, Gen. 49. 8.

239. Deut. 21. 21. *If any man beget a stubborn childe, he shall bring him to the Elders of the City, to the gate of judgement, and he shall be stoned with stones till he dye.* Prov. 19. 18. *Instruct thy*

sonne, and despaire not of him.

Moses speaks of the incorrigible sonne; *Solomon* concerning fatherly correction, whilst there is hope of the sonnes amendment; and warns him that he shall not set his mind to destroy him.

240. Deut. 23. 2. *A bastard shall not enter into the Congregation of the Lord.* Ezek. 18. 20. *The sonne shall not bear the iniquity of the father.* 1 Kings 14. 6. 2 Chron. 25. 4.

God would not suffer bastards to be admitted to publick offices for the disgrace of their births, and the honour of Matrimony, lest the Common-wealth should grow contemptible by such; but that exclusion is not to be taken for a punishment but an affliction which *God* in the next life will reward with more glory, if they be pious and penitent.

241. Deut. 23. 6. *Thou shalt make no peace with the Ammonites and Moabites.* Rom. 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.*

Those Nations did not onely lay snates for the *Israelites* temporall life; but also for their eternall life; we, so farre as we are able, and where piety is not indangered, must hold and embrace peace with all men.

242. Deut. 23. 15. *Thou shalt not deliver to his master the servant which is escaped from his master unto thee.* Philemon verse 13. *Paul* sent *Onesimus* who was fled from his Master, to his Master again.

The fugitive servant was not to be sent back to his angry master who was ready to kill him. There was a difference amongst the servants of the *Jews*, for he that was to serve seven years, if he ran away after he had served six years, he was not to be sent back to his Master, but the *Gentiles* were bond-servants all their lives.

243. Deut. 24. 1. *If a man have taken a wife and married her, and she find no favour in his eyes, because he hath found some uncleanness*

ness in her, let him write her a Bill of divorcement and give it in her hand, and send her out of his house, Maith. 5. 32. Chap. 19. 7. 1 Cor. 7. 15. Whoſoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whoſoever shall marry her that is divorced, committeth adultery.

The Law of divorcement of wives was nothing but a concession of Moses for the hardnesse of the hearts of the Jews, and the danger of the lives of the women: Christ abrogated that custome by the divine Law, and a precept from the beginning, and corrected the false glosses upon the Divine Law.

Mal. 2. 6. Deut. 24. 1. with Mat. 19. 8. The latter place saith Moses suffered it, the former doth not say, Moses commanded it: If we read it (as some say it may be read) thus, And, He hath written her a Bill of divorcement, and given it, &c. and sent, &c. and she hath departed and gone and been another mans wife, so that he bids them not to put her away, but forbids to take her again, after she had been married to another; or if men will say, Moses commanded it, it was by a political Law not by a moral Law or the Law of nature.

244. Deut. 24. 2. She that was sent away from her husband might marry another husband. Rom. 7. 3. Whilst her husband liveth she shall be called an adulteress, if she be married to another man.

Divorce by a bill of divorcement doth not dissolve matrimony, therefore they that are unlawfully parted, must not attempt second marriages, because they that are once married are made one body.

Gen. 5. 1. 1 Cor. 15. 35. 245. Deut. 24. 16. The children shall not be put to death for the parents. Rom. 5. 12. By one man sin entered into the world.

The innocent children are not punished for the sinnes of their fathers, but in Adam we all sinned, and we are daily polluted with

many, actual transgressions.

246. Deut. 25. 3. Forty stripes he may have given him, and not exceed, 2 Cor. 11. 24. I received of the Jews five times forty stripes save one.

The Jews to seem more merciful subducted one stripe.

247. Deut. 25. 4. Thou shalt not mangle the Ox which treadeth out the corn, 1 Cor. 9. 9. Doth God take care for Oxen?

The former place doth not properly appertain to Oxen, but it is a figurative speech. In the latter the Apostle speaks tropologically of the Ministers of the Church, as if he would say, if God take care for Oxen, then much more doth he care for men, and the Ministers of his Church.

* Deut. 25. 4. with 1 Cor. 9. 9. It is certain God takes care for Oxen by his generall providence, for by this he provides for all creatures. The second place is therefore not simply, and so to be understood, as if God had no provision for brute beasts, but to be understood comparatively, he rather takes care for men, and those men which labour in his word, and so he argues, a minori ad majus, he that provideth for Oxen, will much more provide for Ministers, but God provides for Oxen, therefore for Ministers.

248. Deut. 25. 5. If brethren dwell together, and one of them die, and have no child, &c. Lev. 18. 16. Thou shalt not uncover the nakedness of thy brothers wife.

There are severall ways of interpreting this former Scripture. By Brother, may be understood, the next kinsman, for so the word may signify, and so 'tis not a naturall Brother, but some other in the kindred, who might marry: or yet it may be meant of a naturall Brother, for where there were many Brothers who all died childlesse successively, the surviving Brethren were to marry the Widdow, if there were no son but a daughter there

there was a different course to be taken.

249. Deut. 27. 15. *Cursed be the man that maketh a molten Image.* Rom 12. 14. *Blesse and curse not.*

The former place must be understood to proceed from duty and zeale to the glory of God, not out of desire to revenge. So *Moses* and *Paul* did curse. Let us follow the example of *Christ*, who being reviled; reviled not again; when he suffered he threatened not, lest he should seem desirous of revenge.

250. Deut. 29. 2. *You have seen all that the Lord hath done before your eyes.* Verse 4. *Yes the Lord hath not given you eyes to see unto this day.*

To see as the *Israelites* did, that which the Lord did with their bodily eyes is one thing; and to see the intent and purpose why the Lord did such things, with the eyes of their understanding is another. They saw with their outward eyes; but their hearts did not see and consider what the Lord had done.

251. Deut. 29. 29. *Secrets belong to God.* Eccl. Psalm 25. 14. *The secret of the Lord is with them that fear him.*

Things are secret, either as they have relation to the subsequent future, which is hidden from all, or else as they have relation to this or that person. There are many things which the Lord keeps in his own bosome, as not necessary for his children to know: and there are other things, which his wisdom thinks fit onely to reveale to persons fitly qualified for so great secrets, and they are his own children. The former place speaks of the secrets of Gods providence, which are not fit to be discovered, till they appear in their effects; And the latter place speaks of such things as the Lord hides from the world, in generall, and thinks fit to discover onely to his children.

252. Deut. 30. 11. *The commandment which I command thee this day, is not hidden from thee, neither is it farre off.* John 5. 39. *Search the Scriptures.*

Moses understands not only legal precepts, but Evangelicall also, which God writes in our mouth and our heart: *Christ* commands us to search the Scriptures to increase our knowledge by, because we know hereby in part, &c. 1 Cor. 13. 9.

253. Deut. 30. 11. with 70. 5. 39. It is one thing, for to manifest and clear *sua natura*, in it self, and another thing to be clear *quoad nos*.

First. The Word of God is clear in it self, it was spoken in a clear and known language, even their own; and the Laws were not to be locked from them, but read and explained to them by their Priests; and though some things in the Law of lesser consequence were more obscure, yet the things of greater concernment as to salvation are clearer, so that he which runs may read.

Secondly. Yet in regard of our dullnesse many things are hidden and dark to us in the Law, therefore we may, we must search the Scriptures.

254. Deut. 30. 15. *I have set before you this day, life and good, death and evil.* John 8. 24. *Ye shall die in your sins.*

Moses foretells favour to those that keep the Law, and wrath to the transgressours: *Christ* threatens the *Jews*, the servants of sin, with death and eternall destruction.

255. Deut. 30. 19. *I have set before you good and evil.* Rom. 6. 16. *Wicked men are the servants of sinne.*

In the first place it is spoken of Gods people. In the latter of the wicked, who are called the servants of sinne, that run after it with greedinesse, it reigns in them, and their will leans to evil.

255. Deut.

255. Deut. 31. 2. *Moses was an hundred and twenty years old*, Psalm 90. 10. *The dayes of our years are seaventy or eighty.*

Moses obtained long life by a singular priviledge from God. The term of our life is seaventy or eighty years; or at the most an hundred years, as *Ecclesiastes* speaks, Chap. 18. 9.

* Deut. 31. 2. with Psalm 90. 10. The former place speaks of what hapned to *Moses* Historically; the latter tels what happens to men many times, and this Doctrinally. Not that men even in our age passe not seaventy or eighty, many exceed that, but that this is generally the longest term which old men live to.

256. Deut. 32. 21. *I will provoke them by those that are not a people*, Rom. 10. 19. *Matth. 10. 5. Enter not into the way of the Gentiles; rather go to the lost sheep of Israel.*

In the former place is understood the calling of the *Gentiles*. In the latter a temporary command of *Christ*, by which he would that the Gospel should first be preached to the *Jewes*, and then according to *Moses* Prophetic to all Nations and people.

257. Deut. 32. 39. *I am alone, and there is no other God*, 2 Cor. 4. 4. *The Devill is called the God of this world.*

Jehovah is the true God, the Devill is called the God of this world, because he inclines the minds of wicked men to mischief,

and they obey him rather than God.

258. Deut. 32. 35. *Revenge is mine, I will repay*, saith the Lord. Rom. 13. 4. *The Magistrate is the revenger of Gods wrath on them that do evil.*

That is Gods revenge which is done by the Magistrate, therefore the Scripture forbids not publick revenge by Gods Ministers the Magistrates, but onely private revenge.

* 259. Deut. 33. 12.

Object. This seems not to be fulfilled, for the Temple and *Jerusalem* were in the Tribe of *Judah*, *Josh. 15. 18.*

Answer. The South superiour part of *Jerusalem* where Mount *Sion* was, belongs to the Tribe of *Judah*: The inferior and Northern part with the intermediall Mount *Moriah*, in which the Temple was built, belonged to the Tribe of *Benjamin*; so *Lyra* in *Gen. 28.* And when God is said to dwell in *Sion*, its a Synecdochicall figure, as *Sion* is put for the whole City of *Jerusalem*.

260. Deut. 34. 10. *There arose not a Prophet since in Israel, like to Moses*, *Matth. 11. 11. Amongst them that are borne of women there hath not risen a greater than John the Baptist.*

In the Old Testament *Moses* was the greatest Prophet, in the New Testament *John Baptist*, who pointed out our Saviour with his finger.

JOSHUA

JOSHUA H.

THis Book was written by *Joshua* the Sonne of *Nun*, who brought the people of *Israel* over *Jordan* into the Land of *Canaan*, conquering the Cities and killing their enemies, and divided the Land amongst the Tribes of *Israel*; he lived eighteen yeares after *Moses*. This Book containeth an History of the seaventeen or as others eighteen yeares of the rule of *Joshua*, which though they be not expressly named by this Summe in clear words, yet are they to be collected to be so many, from the grosse Summe of four hundred and eighty yeares; from the delivery out of *Egypt* to the laying of the foundation of *Solomons* Temple, mentioned *1 Kings* 6. 1. For the Scripture hath parcelled out that Summe into these particulars, forty yeares of the people in the *Wildernesse*, two hundred ninety nine yeares of the Judges, forty yeares of *Eli*, forty of *Samuel* and *Saul*, forty of *David*, and four of *Solomon* to the Temples founding, in all four hundred sixty three; and therefore the seaventeen yeares that must make up the Summe four hundred and eighty, must needs be concluded to have been the time of the rule of *Joshua*.

261. *Josh. 1. 5. None shall be able to stand against thee all the days of thy life. Chap. 7. 4. Three thousand men fled before the men of Ai.*

The promise was conditionall, that if they would be obedient unto God; but because the Covenant was violated, and the condition not performed on the peoples part, therefore the violaters of the divine Covenant were punished.

The condition is not expressed, but as in other Scriptures it is understood. Besides, by the words *A man not able to stand before thee*, is meant, a man that shall not be overcome in the conclusion: and so the men of *Ai*, though they did at first stand before *Joshua*, yet not in the conclusion, being conquered.

262. *Josh. 1. 11. Prepare your*

victuals. Exod. 16. 20. Manna remained till the next day.

Joshua understood not *Manna* alone, but other provisions, which he would have them buy of the children of *Eshan*.

263. *Josh. 1. 11. After three dayes you shall passe over Jordan. Chap. 3. 4. That was done many dayes after.*

Deut. 2. 6.

Joshua speaks according to his humane intention, hoping that the spies would return to him within three daies; but because they were forced to lie hid in the Mountains, untill such time as those that fought after them were returned, therefore that passage of *Israel* over *Jordan* was delayed.

* *Josh. 1. 11. After three dayes, &c. with the following Chap.*

Object. Mentioning three men which went to search the Land, which

which lay three dayes hid in the Mountains; and after their return the Jews stayed three dayes on the other side Jordan, as Chap. 3.

Ans. These are related per hyeron proteron, Anticipative, the sending the spies, ought to have been placed before this command of Joshua, and these three dayes are the same with those Chap. 3.

264. Josh. 2. 14. *The spies promised to Rahab life and safety, Deut. 20. 13. Thou shalt destroy every Male thereof with the edge of the sword.*

The enemies of the true God, and of the people of Israel were to be destroyed. Rahab with her Father and brothers, was well minded towards the spies, and joyning her self to the people of God, forsook the mad Idolatry of the Heathens.

265. Josh. 4. 5. *Take you up every man a stone upon his shoulder according to the number of the Tribes of the Children of Israel, that it may be a signe among you. Exod. 14. 22. Passing through the red sea they did not do so.*

At the Commandment of God, in memory of the drying up of the water of Jordan and their passing over, this was done, that it might be a monument of Gods benefits: Moses did not the same in his passage over the red sea, because he had no command of God for it.

266. Josh. 5. 7. *Circumcision was intermitted in the wilderness for forty years. Gen. 17. 14. The man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people.*

Circumcision was intermitted during the time of the exile and perignation of the children of Israel, because of their continual journeying which did hinder it, for it did cause great pain and languishing to the body.

267. Josh. 6. 4. *On the seventh day the soldiers and the seven Priests shall compass the City seven times. Exod. 20. 8. Remember to keep*

holy the seventh day. Deut. 5. 15. Ezek. 20. 12.

That was a speciall and singular Law of God. There are many things of this kind, saith Justinus, in the sacred Bible, which God imputes not to men as sinne, because of the necessity that fell out; as circumcision the eight day, the seven times compassing about Jericho, the offering of sacrifices on the Sabbath, &c.

268. Josh. 7. 15. *He that shall be taken with the cursed thing, shall be burnt with fire. Verse 16. Achan with his children was stoned by the Israelites.*

The fault of Achan's sacrifice and violation of the Majesty of God by him and his children was mitigated, for he was first stoned, and then burned, he and all that appertained to him.

269. Josh. 7. 24. *For Achan's sin were his children killed also. Deut. 24. 16. The children shall not die for their fathers. 2 Kings 14. 6. Ezek. 18. 20.*

Achan did not onely commit sacrilege, but also high treason, and therefore both he and his family were to dye for it. for if for rebellion against earthly Majesty committed by Parents, the Children are justly punished in civill Judicature; much more shall God justly revenge the Rebellion of Parents upon the Children unto the third and fourth generation, unless their children repent for it.

270. Josh. 10. 26. *The King of Hebron was hanged. Verse 37. He was slain with the sword.*

The first King being taken was strangled, the second who succeeded him fell by the sword.

* 271. Josh. 10. 38. *Joshua took Debir. Judges 1. 11. Othniel Caleb's younger brother took it after Joshua's death.*

There were two Debirs, one a City in the Confines of Judah, butting on the Tribe of Simeon, before called Kiriath-Sepher, Jud. 1. 12. Another of this name in the Tribe

Exod. 20.
9.

Tribe beyond Jordan, Josh. 13. 26. But

Secondly, The things related in Judges the first to the 17. Verse, were done in Joshuas time, but here expressed more fully and particularly; and though the taking of the City be attributed to Othniel as a sub-commander, yet its given to Joshua as the General.

272. Josh. 11. 19. There was not a City which yielded not itself up to the children of Israel. For in the time of the Judges and the Kings, many Cities were not in their possession.

Joshua took all the Cities he came at by force, and those that were to be taken, and they were to be delivered to Israel for a possession.

273. Josh. 15. 8. Jerusalem was in the Tribe of Judah, Chap. 18. 28. Benjamin is numbered.

In the borders of Judah and Benjamin at first they were two small Cities, at last they were joyned into one and fortified with a wall round about.

* 274. Josh. 15. 17. with Num. 32. 12.

Object. Therefore Caleb was not the brother of Othniel but Kenur.

Answer. Othniel is not absolutely called the brother of Caleb, but with this addition, the younger brother, to wit, Nephew by the brother; the Law forbidding the Uncle to marry the Niece.

275. Josh. 15. 63. The Children of Judah could not drive out the Jebusites unto this day. 2 Sam. 24. 18. The Jebusites were in their own possessions in the time of David, who bought the threshing floor of Araunah the Jebusite.

Because the Israelites spared the Jebusites, and the Benjamites took them into their protection, so that the remainders of them were tolerated unto Davids time, that succeeded into the people of Israel, who by their society were drawn to

Exod. 1. 21. Idolatry.

* 276. Josh. 19. 6. Beth-leboath. 1 Cro. 4. 31. Beth-bires.

Most of the Cities of Simeon are written with an Alias; as they are named, Joshua 19. and as they are named 1 Chron. 2. none need to wonder at their different denomination.

Here I interpose nothing of the severall Writings of the same place.

First, According to exact Critics of the same places.

Secondly, According to the vulgar Tongue, in pronouncing them.

The Book of the Chronicles was written after the return from the Captivity, and about eighteen generations after the days of Joshua, and therefore some difference of letters after so large a time, is no strange thing: For seeing here we have no continuing City, it cannot be expected that any City should have any continued name, and yet great places, longest retain their names unaltered, Whereas small Cities like these in Simeon are often alterable, as passed into a possession of several owners. Yea seeing it was the custome of the Jews to call their Lands after their own names, this happily might change Beth-leboath into Beth-bires, when it came into the possession of a new Landlord.

* 277. Josh. ult. 32. 44. field which Jacob bought of Hamor, the Father of Sichern. Acts 7. 16. The field which Abraham bought of Hamor.

The Person of Abraham is one thing, the Posterity of Abraham, bearing his name, as Israel did; called by the name Israel, as their Fathers was, is another.

The word Abraham used by Stephen, is to be taken Patronymically, calling the house and family by the Fathers name, as Math. 2. 1. David is called by the son of Abraham, whereas Ishi was his Father, but in regard he was the great and eminent Father of their Faith and Family, they were called Sons of Abraham. See Acts 7.

J U D G E S.

J U D G E S.

THIS Book is so called from the Judges of the people of the *Jewes*. It contains the condition of the Children of *Israel* after the death of *Josbua*, under sixteen Judges. The Idolatry of *Micha*. The wickednesse of the *Gibiathites*. The slaughter of the *Benjamites*. It was written by *Samuel*. It contains the History of three hundred years.

*278. *Judg. 3. 11. The Land had rest forty years.*

Under this number are all the yeares comprehended, from the death of *Josbua* to the death of *Othniel*; as also the eight yeares of the servitude under the *Syrians*. The lesser number is to be counted under the greater and more complete.

*279. *Judg. 3. 30. The Land had rest eighty years; &c.*

Here from the death of *Othniel* are numbred also the yeares of *Ehud* and *Samgar*, for *Ehud* could not be *Judg* eighty yeares; for when these yeares are expired, the whole time of man is run out. The like we meet with *Jud. 5. 31. & 8. 28. & 9. 22. & 10. 2, 3. & 11. 26.* where in the three hundred yeares are included the forty yeares of their tarrying in the desert.

*280. *Judg. 5. 31. Let all thy enemies of the Lord perish. Prov. 25. 21. If thy enemy hunger, feed him. with bread. if he thirst, give him.*

Mat. 5. 44.

Luk. 6. 35.

Rom. 12. 1.

20.

We must do good to our enemies, but not to Gods enemies; and for private injuries we must not curse them; but as they are Gods enemies, of whom there is no hope of their conversion, out of zeal of a S. Spirit, we may pray also for their destruction.

*281. *Judg. 6. 17, 36. Gideon asketh a signe from God. Mat. 12. 39. An evill generation seek for a signe.*

Gideon was confirmed in his office by a signe given from God, so *Moses*, and *Josbua*. Christ calls the Pharisees an evill generation justly, because they out of curiosity sought for a signe: Let us be content with the Word of God.

*282. *Judg. 6. 21. Gideon sacrificed on a rock. Lev. 1. 5. The sons of Aaron shall offer the sacrifices on the Altar.*

Gideon offered the matter of the sacrifice to the Lord, and God himself was the Priest in burning the offering, nor was there any Leviticall officer present, and the event teacheth us, that what *Gideon* did was from divine instidct.

*283. *Judg. 9. 18. with the whole Chapter, and Chap. 8. 3.*

Object. Its gathered that there were not seaventy but sixty eight for *Abimelech*, one of the brethren was the slayer, and the youngest *Jonathas* fled.

Answ. The Scripture often puts a round and full number, neglecting the lesser or more, which either come short or exceed it, as *Numb. 11.* There is said to be seaventy

venty Elders, when in truth there were seaventy two; so here on the contrary, seaventy for sixty eight.

* 284. *Judg.* 10. 1. with *Judg.* 6. 15. *Of the Tribe of Issachar, of the Tribe of Manasse.*

Ans. Gideon and Phua although brothers by the same venter, yet of severall Fathers of severall Tribes. A woman might marry to a man of another Tribe, so as the heritage was not transferred into another Tribe.

* 285. *Judg.* 10. 4. with *Numb.* 23. 41.

Object. This latter saith they were called *Jair* from one of an Elder date, from *Jair* the sonne of *Manasses*.

Ans. The elder *Jair* gave a name to the Villages. The latter to the Walls which encompassed them, and so made them Townes or Cities, and further he strengthened and confirmed their names.

* 286. *Judg.* 11. 26. *Israel dwelt in Hesbbon and Aroer and their Towns three hundred years.*

These years are to be reckoned from the departure of all the *Israelites* out of *Egypt* after this manner; the time of their abode in the wilderness forty yeares, the Government of *Joshua* seaventeen, of *Othniel* forty, *Judg.* 3. 11. of *Ehud* and *Samgar* eighty, *Judg.* 3. 30. *Baruk* forty, *Gideon* forty, *Judg.* 8. 28. *Abimelech* three, *Judg.* 9. 22. *Talab* twenty three, *Judg.* 10. 2. *Jair* twenty two, *Judg.* 10. 3. The whole in all is three hundred and five years. Here therefore the five years odde are not named; it may be, because this even number three hundred, is fitter both for the computation and the speech.

287. *Judg.* 11. 39. *Jephtha did according to his vow. Vers. 31. Whatsoever cometh forth of the doores of my house to meet me, I will offer up for a burnt-offering to the Lord. Deut. 12. 31. The Lord hates all the abominations that the Gentiles used*

to their Gods, and those that offered up their sonnes and daughters, and burned them in the fire.

Jephtha vowed disjunctively, that whatsoever should first meet him out of his house, should be the Lords, that it should be either sacrificed or deputed for Gods service; for he knew that all living creatures could not be offered in sacrifice to the Lord, therefore he he consecrated his daughter for the work of the Sanctuary, *Vers. 38.* for she being sanctified to God knew no man, and she bewailed her virginity.

288. *Judg.* 13. 7. *Samson was a Nazarite from his mothers womb, unto the day of his death. Mat. 2. 23. It was fulfilled in Christ; he shall be called a Nazarite.*

The *Nazarites* in the Old Testament were votaries according to Law, *Numb. 6.* who gave themselves wholly to meditate upon divine matters, and others which were born so, as *Samson* here, on whose head never razor came, nor was his head ever shorbe. Others were called so, both wayes joyntly. *Christ* was prefigured by them, who was most free from all uncleanness, commonly called a *Nazarite*, because he was brought up in the Town of *Nazareth*.

* 289. *Judg.* 18. 1. with *Josh.* 19. 47.

Its said; Dans Lot was the seaventh Lot.

Ans. The Lot assigned them in regard the *Amorites* possessed a great part thereof, was not great enough for them, nor was it large enough for them, in regard of their numerous Tribe.

* 290. *Judg.* 20. 46. with 35. *There were slain of the Benjamites twenty five thousand. Vers. 35. twenty five thousand one hundred men.*

Ans. An hundred are not counted, it may be, because this even number of twenty five thousand is fitter for computation and speech.

* 291. *Judg.* 21. 4. with *Exod.* 38. P There

There were no more Altars to be built, after the erecting of that by Moses.

Ans. Not without the Tabernacle, but within the Tabernacle or Temple, they might erect as many as was sufficient for the sacrifice, as Solomon did, 1 Kings 8. But without the Tabernacle none was to be erected without a

special dispensation from the Lord. no 292. Judg. 16. 31. *Samson killed himself.* Exod. 20. 14. *Thou shalt not kill.*

Samson killed not himself with the *Philistines* by any rashness of his own, but he did that by the instinct and power of God, and was a figure of Christ overthrowing our enemies.

R U T H

It is so named from *Ruth* a woman. *Samuel* describes in this Book *Ruth's* dutifullness to her Mother in Law; and the integrity of *Boaz*, who was *David's* Grandfather.

293. **R**uth. 3. 4. *Naomi* persuaded *Ruth* to lie down at *Boaz's* feet. 1 Tim. 2. 9. *Women* adorning themselves with modesty and sobriety.

That was indeed a dangerous counsell, nor must it be drawn in for an example; *Naomi* was brought on to do that by the Law of raising children to the brother that was dead. Yet God hindered that no dishonesty happened thereby.

294. Ruth. 4. 13. *Boaz* took

Ruth, and she was his wife, and he went in unto her. Deut. 7. 3. *Thou shalt make no marriages with them.*

Moad (who was the sonne of *Loth*) of his posterity they were not forbid to marry wives, but of the *Hittites*; *Gergesites*; *Amorites*; *Cananites*; *Perisites*; *Hivites*; *Jebusites*, &c. *Ruth* followed the true Religion and the Nation of the *Jewes*; and not the *Moadites*.

The

The two Books of

SAMUEL

Heb. Sche-
muel.

IN the first Book is described the life and death of Samuel; with the Government of Saul. In the second, the translation of the Kingdome to David, and his administration of it. Samuel writ the first Book to the twenty fifth Chapter. The rest with the second Book were writ by Nathan and Gad both Prophets. In these two Bookes is contained the History of an Hundred and Twenty years.

* 295. 1 SAM. I. 1. with 1 Cro.
1. 6. 33.

The one saith, Elcanah was of the Tribe of Levi, the other saith he was an Ephramite. *Ans.* He was truly of the Tribe of Levi, but born of the City Ramatha Levites City, so that by dwelling he was an Ephramite yet Levites Parents. Some think those Crees and Arabians in Affe, were Jewes by birth, the other by dwelling.

* 296. 1 Sam. I. 22. with Numb. 3. 45.

Obj. How was Samuel dedicated by his Mother to the Lord, since all Levites were so by institution.

Ans. The Levites were so from thirty to fifty by the Lords Institution, Numb. 2. But Hanna devoted her sonne to be a Nazarite in perpetuall obedience.

* 297. 1 Sam. 3. 7. And Samuel yet knew not the Lord; with 1 Sam. 2. Samuel grew and pleased the Lord and men.

Obj. How could he please the Lord and not know the Lord?

Ans. This Text speaks of a peculiar knowledg and science, which the Lord indewed Prophets with all, sensibly, and by revelation.

298. 1 Sam. 3. 13. Eli knew his sonnes did wickedly, and he restrained them, not. Chap. 2. 24. He said to his sons, Wherefore do you all these things that I hear of you from all the people? do not so my sons; it is no good report.

The correction of Eli in reprov- ing his sonnes was too gentle, nor is it accounted for a restraint. Chry- sostome saith, if Eli had been irreproveable himself in his life, he should more sharply have correct- ed his sonnes treading under foot the Law of God; therefore was he justly punished.

In Mat. 23. 17.

* 299. 1 Sam. 7. 2. From the day that the Arke of God abode in Kir- iath-jearim; the time was long, for it was twenty yeares, and all the house of Israel lamented after the Lord. 1 Chron. 13. 6. David in the fifth yeare brought it from thence.

The Arke was in Kirjath-jearim unto the dayes of Saul, who first brought it into the Army, and then sent it back to its place. David being made King, first trans- lated it to Obad-edom's house, and after that unto the Mountan of Sion.

* 300. 1 Sam. 8. 6. with Deut. 17.

Obj.

Object. How should it be so displeasing to the Lord to have the Israelites ask a King of God, and yet he sets a King over them, or suffer them to have one?

Ans. The people offended not in asking a King that would be guided by Gods Laws; but their offence was in asking a King to be governed by strange and barbarous Laws, such as the Nations had: and upon this account it was that the Kings Laws are held to be unjust.

1 Sam. 8. 18. with 1 Sam. 9. 16.

The Lord refused to answer the people, when they cry against the oppression of their Kings which they so desired. He refused not to hear their prayers in other afflictions.

1 Sam. 11. 1. with 1 Sam. 12. 12.

Naam is said to fight against *Isabab* Gilead, after *Sauls* election one moneth, and yet it is said it was before this.

Ans. *Naam* undertook this expedition against *Israel* before *Sauls* election; and *Israel* thereupon made terms of agreement; but having this new and fresh occasion, the Tyrant renews his Wars.

1 Sam. 9. 16. *Thou shalt anoint him to be Captain over my people Israel, for I have looked upon my people, because their cry is come unto me.* Hos. 13. 11. *I gave thee a King in mine anger, and took him away in my wrath.*

God gave a lawful Magistrate of his mercy for the good of the godly, to defend them against the Philistines, yet because by diffidence of God they sought for a King after the example of the Nations, as if they could not be safe without a King, therefore God gave them a King in his anger.

302. 1 Sam. 10. 6. *And the Spirit of the Lord will come upon thee, and thou shalt prophesie with them, and be turned into another man.* Rom. 8. 14. *For as many as are led by the Spirit of God,*

they are the Sonnes of God.

The true and sanctifying graces and gifts of the holy Spirit is one thing; the common illuminations of the Spirit are another. The Spirit of the Lord came upon *Saul* with gifts fitted for a King, to make him exercise that office better than another man: but not the sanctifying graces, as faith, repentance, &c. for these come onely on the Elect which are the Sonnes of God.

303. 1 Sam. 13. 1. *And Saul reigned two years over Israel.*

That is, he reigned according to Law and Equity, or *de jure*, rightly. God by reason of the Princes wickedness, leaves out or omits his name, or the number of his years.

1 Sam. 13. 1. with Acts 13. 20.

Ans. These forty years seem to take in the Regiment of *Samuel* and *Saul*. *Paul* joyns them both together. *Saul* began to reign in the thirty eighth year of *Samuel*; and so onely two is for *Saul*. Of as others, *Saul* reigned more than two years, but he reigned onely two years blameably, in which he represented his child-like candor; and upon this account *Saul* began his reign in the twenty three of *Samuel*.

1 Sam. 19. 14. *David was a man after Gods own heart.* Acts 3. 2. *Saul* 11. 4. *An adulterer.* Verse 5. *A Murderer.*

David amended all by repentance, and the heart of God is that he desireth not the death of a sinner, but rather that he should be converted and live. *David* indeed erred in many things, yet was he constant in the Covenant with God.

304. 1 Sam. 14. 3. with 1 Sam. 22. *Abimelech the Sonne of Achish.*

Ans. The Priests had two names, as many others in the Scripture. 305. 1 Sam. 15. 24. *Saul said*

Just. Mart.
quest. 78.

to Samuel, I have sinned, now therefore I pray thee pardon my sin. Esay 43. 25. I am he, saith the Lord, that blot out thy transgressions for my Name sake.

God by his own authority, but men ministerially from God remit sinnes, and declare to those that are penitent the pardon of their sins for Christs sake.

306. 1 Sam. 15. 35. After Agag was slain, Samuel saw Saul no more. Chap. 19. 24. Saul prophesied with the rest, before Samuel.

Samuel saw him no more, when he had withdrawn himself from Saul, till he had joyned himself to the company of Prophets: or he never saw him more in his Kingly ornament, or to converse familiarly with him as before.

307. 1 Sam. 15. 35. It repented the Lord that he had made Saul King: Rom. 11. 29. The gifts and graces of God are without repentance.

The Scripture speaking by anthropopathy, after the manner of men, affirms that God repented; because he knew Saul to be impenitent, and that he should lose his Kingdome and his life also by the just judgment of God.

* 1 Sam. 15. 35. with 1 Sam. 19. 24.

Ans. He went not to see or visit him by way of office or friendship; as formerly. He prophesied before him, when he was by himself, which was not to visit him.

308. 1 Sam. 16. 1. Saul was rejected by God, that he should no longer reign over Israel above ten years. Acts 13. 21. He gave them Saul the son of Cis a King for forty years;

Saul after he was anointed reigned ten yeares. Paul joyned the government of Saul and Samuel together.

309. 1 Sam. 16. 21. David stood before Saul and became his Armour-bearer. Chap. 17. 35. Saul seeing David go forth against the Philistines; he said unto Abner, Whose

sonne is this young man?

Order is not alwayes observed in History; before the duell with Goliab David was no approved Souldier, but after that, therefore it is *Hysterosis*, that is put before which should follow after.

* 310. 1 Sam. 16. 21. And David came to Saul and stood before him; and he loved him greatly, &c. 1 Sam. 17. 55. He said unto Abner the Captain of the Host, Abner whose son is this youth?

Ans. Some would have this Chapter dislocated, and by an *Hysterosis* to be put after the sixteenth, which ought to have been put after this, if the other story would have suffered it. This seventeenth Chapter speaks of David as a youth, not exercis'd in armes, or fit for fighting. But the sixteenth Chapter speaks him to be strong and warlike; and thus in other places of the Bible, as Gen. 2. & 5. Jo. 21. & 15, &c. there are the like dislocations.

Others say, that David after his coming to Court, had been some good time absent before this battle, and so was forgotten of Saul, a little time making a great change in growing youth; and that Sauls memory was not altogether so strong, as to remember those that were absent from him, though he might those which were constantly with and before him.

Others say, that he might know him in his person, and yet more curiously enquire after his condition and parentage, having promised to give him his Daughter: and as for Abner, being Captain of the Host, he might be abroad in some Warlike expeditions, when David was in Court, and therefore now knew him not.

* 311. 1 Sam. 18. 19. When Merab Sauls daughter, &c. with 2 Sam. 21. 8. And the King took the five sons of Michal, &c.

They are the naturall sonnes of Merab, and the legall sonnes of Michal, and therefore (to bear)

Q

dechi

doth onely signifie to bring up, to feed, and to nourish. For thus the sonnes of *Machir* are said to be born on *Josephs* knees, that is, brought up. *Filiation* is either naturall or legall; naturall is by generation, legall is adoption, testified by education and bringing up, and by succession in the Kingdome, and in Levitation (of which *Deut.* 25. 5.) by the Law of redemption.

312. 1 Sam. 21. 1. *David came to Nob to Abimelech the Priest.* Mark 2. 26. *He went into the House of God in the dayes of Abiathar the Priest.*

Abimelechs Father was *Abiathar*, the Sonne doing the Priests office, was in place of his Father, who followed *David*, and was in exile with him.

* 1 Sam. 21. 1. with Mark 2. 26. *He is called Abiathar, and there Abimelech.*

Ans. When these things came to passe, *Abiathar* the sonne of *Abimelech* was present, who was made High-Priest upon the murder of the Father, or else you may conclude both Father and Sonne had two names, 1 Cro. 15. & 1 Cro. 18. where when *David* reigned its said, *Sadok* and *Abiathar* were Priests, and that *Sadok* and *Abimelech* were Priests.

313. 1 Sam. 21. 13. *David changed his behaviour before Achish and fained himself mad.* Eccl. 7. 17. *Be not foolish.* 1 Pet. 2. 1.

David feating greatly counterfeited folly, and by that dishonest meanes secured himself.

314. 1 Sam. 26. 10. *Or his day shall come to dye.* Eccles. 7. 17. *Why wilt thou die before thy time?*

His dayes are determined, the number of his moneths are with God, thou hast appointed his bounds which he cannot pass. *Ecclesiastes* warns us that we should not by intemperance and wickedness shorten our dayes; for they that are put to death, by mans reason might live longer.

* 315. 1 Sam. 28. 11. *The Woman said, whom shall I bring up unto thee? He said, Samuel, &c.* Rom. 4. 17. *God raised the dead.*

To raise a vanishing specter or shadow is one thing, and a living body is another. To act a dead carcasie is one thing, and to call the soul back into the body, and the body from the earth is another. The Devill might do the one, but not the other.

* 316. 1 Sam. 28. 13. *I saw men as Gods.* Verse 14. *An old man cometh up.*

The *Hebrews* to shew the dignity of the person, use the plurall number for the singular, *Exod.* 32. these are thy gods, speaking of the Calf. And this may be seen in *Sauls* reply, of what form or shape is he? she then leaves the plurall for the singular, an old man, which shews he was but one.

317. 1 Sam. 28. 14. *Samuel appeared to Saul after his death.* Rev. 14. 13. *For the dead rest from their labours.*

He saw a shadow of *Samuel*, but not true *Samuel*, whose soul is in Gods hands, and his body rests in peace; had it been *Samuel* indeed, he would not suffer *Saul* to worship him, but would have reproved him, for that he had fallen from God to look after Witches; it was the Devill therefore in *Samuels* likeness.

* 1 Sam. 29. 3. *David did not remain years, only four moneths.* Chap. 27.

Ans. 'Twas *Achish* lye; the better to set forth *David*s fidelity; or some say, he did not lye, but he spoke by disjunction: or the words may be understood of his first flight, when he did feigne himself mad.

* 1 Sam. 31. 6. with 2 Sam. 1. 4. *Not all but many were slain, divers escaping.*

Ans. When the Text speaks of all being slain, it speaks of all *Sauls* familiar Friends, Courtiers, Followers, and Guards.

* 318. 2 Sam.

* 318. 2 Sam. 1. 10. with 11. *He reigned two years, he reigned seven years.*

Two years before War, the War arose betwixt David and him, and afterwards five years in trouble.

* 319. 2 Sam. 6. 10. *Obed-edom was a Levite, How then was he of Gath, a City of the Philistines?*

He was said to be of Gath, because of his habitation, he and his Father were banished thither with David and Abiathar the High-Priest.

* 320. 2 Sam. 6. 20. with Vers. 14. & 1 Cro. 15.

He was naked or deprived of his Majestick Ornaments, and onely clothed with a Linen Ephod, as Priests use to be.

* 2 Sam. 6. ult. *Michal the daughter of Saul had no child unto the day of her death.* 2 Sam. 21. 8, 9. *The five sons of Michal the daughter of Saul, &c.*

To have children of her own body, is one thing; to bring up her Sisters children, as her own is another. It is one thing to speak after the Court phrase of the Hebrews; another thing to express particulars at large.

The latter place by Michal (as some think) intends Michals sister, Merab the Wife of Adriel, who being educated and adopted by Michal, are called here her sonnes. Some think that here is used the figure of Ecclesijs, cutting off the name of the one Sister, and expressing it by the other. So Verse 19. *Goliath* for the brother of *Goliath*, and Jer. 32. 12. Uncle for Uncles sonne. Michals Sisters five sonnes are called Michals sonnes.

* 321. 2 Sam. 7. 1, 11, *David gave down in his house, and God gave him rest, &c. And again, I have caused thee to rest from all thine enemies.* 2 Sam. 8. 1, 10. *After this it came to passe, that David smote the Philistines, &c. and fought against, &c.*

Its one thing to be at rest, in re-

gard of Wars past, another thing for the future. He was at rest in regard of forreigne Armies assailing him, not in regard of his own Armies afflicting him, or disturbance in his Family. David at present had intermission to build the House of God, though afterward he was troubled. Some think that after this no forreign enemy made an assault on him, or gave him provocation, he might take offence against them.

* 322. 2 Sam 8. 3, 9. *Haddazer, &c.* 1 Cro. 18. 3. *Haddazer.*

The Hebrew Letters *Daleth* and *Resh* are like one another, and often put and used for one another, see *Esay* 46. 15. *Jer.* 11. 20 which shew that the Hebrew Letters had the same forme and figure in those dayes, which they have at this day. And the same observation may be made upon the like change of other Letters, wittingly made in Scripture, and much used in proper Names; and much more used in the many mistakes of Interpreters and Translators of Scriptures in many other place, and all by reason of the similitude of their Hebrew Characters; as namely of *ד* and *ד*, of *ו* and *ו* and *ו*, of *מ* and *מ*, of *י* and *י*, of *ל* and *ל*, of *א* and *א*, so a Learned man.

323. 2 Sam. 8. 18. *The Sons of David were Priests (Elders.)* Lev. 8, *Aaron and his sons were consecrated to be Priests.*

Priests that were to officiate in sacred things, were chosen only out of the Tribe of Levi, as Aaron and his sonnes: but in politick matters by Priests of Justice, Presbyters of Counsels, are Presidents, Princes, and chief Rulers to be understood.

* 2 Sam. 8. 18. with 1 Cro. 18. *They could not chuse Priests of the Tribe of Judah.*

Ans. The name Priest is sometimes given to the Prince, who was familiar with the King, as the Priest with God, and so the chief Courtiers

Courtiers, were called Priests, per *Catachresin*.

324. 2 Sam. 10. 2. *David would make a league with Hannu King of the Ammonites.* Deut. 22. 3. *Ammonites and Moabites shall not enter into the Congregation of the Lord.*

The Jews might not make a public league with the *Ammonites*; yet they might hold private friendship with them, and the *Moabites*.

* 325. 2 Sam. 10. 18. *David slew seven hundred Chariots, and forty thousand horsemen, with 1 Chron. 19. 18. Seven thousand in Chariots, and forty thousand footmen.*

Ans. The Text speaks *Metonymically*, when it numbers seven thousand Chariots slain, it intends the things contained, though the thing containing be used of those forty thousand Horse, which are here mentioned. Many fought in Chariots, and in *Chronicles* the footmen are reckoned which are here wanting. In this battle was slain eighty thousand armed men, besides those Nobles which fought in the seven hundred Chariots, and from them both is to be reckoned the number of the slain.

* 2 Sam. 10. 18. with 2 Chron. 19. 18.

Seven hundred Chariots which had in them ten fighting men in every Chariot, which make up the number of seven thousand, or seven hundred Troops of Horsemen in Chariots, consisting of ten in a Troop. There was forty thousand Horsemen, besides the forty thousand Footmen mentioned in 1 Chron. 19. for with such huge multitudes of men, the *Syrians* and others used in those days to go out to battle.

* 326. 2 Sam. 11. 3. *Bathsheba the daughter of Eliam,* 1 Chron. 3. 5. *Bathsba the daughter of Amiel.*

These two are the same persons writ different ways, which is easily done in the Hebrew. *Eliam*

and *Amiel* are the same person, though thus varied, and so there are other words in 1 Chron. 3.

327. 2 Sam. 12. 15. *David judged a man worthy of death for taking away a sheep.* Exod. 22. 1. *If any one steal a sheep, he shall restore four sheep for it.*

David judged the punishment of this theft, ought to be increased for the civil circumstances that went with it, so the Magistrate useth to lay on more punishment where he finds the offender more bold.

328. 2 Sam. 12. 30. *David put the Crown of the King of the Ammonites on his own head.* Deut. 7. 25. *Thou shalt take nothing to thy self of the prey taken from the enemies of God.*

That Law was concerning Idolatrous people that inhabited the Land of promise; the *Ammonites* were out of those bounds; therefore *David* sinned not when he put the Kings Crown on his own head, and divided the spoil to his followers.

* 329. 2 Samuel 13. 13. with *Levit. 18.*

Forbids the Marriage of Brother and Sister, though of several venters.

Ans. *Thamar* was of a *Gentile* Mother, i. e. of the daughter of the King of *Gessur*, where such a Wedlock was lawfull; and she being ignorant of the Law of God, did think it might have been. Besides such were practised among the *Hebrews*: Or

Secondly, She spake this to elude him, and put off the fury of his lust for the present.

330. 2 Sam. 14. 27. *Abshalon had three sonnes, and one daughter whose name was Tamar.* Chap. 18. 18. *He said, I have no sonnes to keep my name to remembrance.*

The sons of *Abshalon* were dead before their father, and so he was without sons.

331. 2 Sam. 17. 25. *The Father of Amasa was Ithra an Israhelite.*

raelite. 2 Chron. 2. 17. *An If-maelite.*

He was an *Israelite* by birth; by education an *Ifmaelite*, for he lived there a long time.

* 332. 2 Sam. 18. 6. *with Vers.* 24. and 19. 15. *The battle was beyond Jordan, Why then in Ephraim which was on this side Jordan?*

Ans. This was called the wood of *Ephraim*, because of the great destruction and slaughter of the *Ephramites* there spoken of *Jude* 12.

* 2 Sam. 18. 18. *with* 14. 27. *Three sons, and one daughter.*

Ans. They were by this either all dead, or else he erected the Pillar before their birth.

* 333. 2 Sam. 19. 20. *How was Shimei of Joseph, when he was Chap.* 16. *of the kindred of Saul, and consequently of Benjamin?*

Ans. The whole house of *Israel* is frequently called the house of *Joseph*, as *Psal.* 79. *Thou that leadest Joseph like a sheep.* *Psal.* 76. 80. *Zach.* 10. and the reason was, because the name of *Joseph* was so famous in *Egypt*, even more than the name of *Israel*; and beside, *Joseph* had obtained the dignity of *primogeniture*, 1 Chron. 5. it was given to *Joseph*.

334. 2 Sam. 19. 23. *The King said to Shimei, Thou shalt not dye, and he swore unto him.* 1 King. 2. 9. *He said to Solomon, Bring down his heavy head to the grave with blood.*

David swore for himself, but not for his successor; *Shimei* need not fear whilst *David* lived; and under *Solomon* he had been out of danger had he staid at *Jerusalem*.

335. 2 Sam. 20. 23. *Joab was over the whole Army.* Chap. 19. 13. *David said to Amasa, Thou shalt be Captain of the Host for ever before me in the room of Joab.*

David desired to remove *Joab* from being Captain because of his cruelty, yet he did it not, because in great matters he stood in need of him. In the mean time *Joab* de-

ceitfully killed *Amasa*; lest he should be preferred before him; the punishment for this *David* deferred; but he did not wholly remit.

* 336. 2 Sam. 21. 2. *with Josh.* 13. 18. *Of the Hivites.*

Ans. The *Amorites* as having the most powerfull possession, communicated their name to the rest of the people thereabouts, so *Gen.* 15. all the inhabitants of *Palestina* are called *Amorites*; the iniquity of the *Amorites* was not yet full, and *Amos* 2. 1. *I have banished the Amorites.*

* 2 Sam. 21. 8. *with* 6. 23. *She was barren. How then had she children? 2. Michael was never married to Hadriel, but her sister Merob.*

Ans. Some say that *Merob* being dead, *Michael* did adopt and take those children for her own, seeing she wanted children her self; and so were called hers, because she shewed the care of a Mother to them.

* 2 Sam. 21. 19. *with* 1 Sam. 17. *Goliath was slain by David.*

Ans. This was the brother of *Goliath*, 1 Chron. 20.

* 337. 2 Sam. 23. 8. *The same was Adino the Ezrite.* 1 Chron. 27. 2. *Isobeam.*

Adino the *Ezrite* by name, *Isobeam* by office; that is, one that sat on the seat among the people as Judge: the immediate sonne of *Zabdiel*, called an *Harmonite*, or the son of *Harmoni* for his former ancestry.

* 2 Sam. 23. 11. *with* 1 Chron. 11. 13. *Full of Barley.*

The field was full of both, the one part of it being sown with *Barley*, the other with *Lentiles*, or that both these were carried into the Barne.

* 338. 2 Sam. 24. 1. *The Anger of the Lord was stirred up against Israel, and he moved David to say, go number Israel and Judah.* 1 Chron. 21. 1. *And Satan stood up against Israel, and provoked David*

David to number Israel.

He moved, i. e. say some, Satan moved, or David was moved: or God himself (that hereby he might take occasion to punish *David*, and the peoples finnes) did give him over to be tempted by Satan, and withheld his grace, whereby he might have been enabled to withstand the temptation; and so *David* committed this sin of numbering the people, which did arise out of his pride, curiosity and confidence in his own strength, which otherwise in a civill use might have been lawfull.

It is one thing to move as a cause, another thing as an instrument.

339. 2 Sam. 24. 9. *Joab gave up the number of the people to the King eight hundred thousand. 2 Chron. 21. 5. He gave David the number of them cleaven hundred thousand.*

In the former place onely the valiant men are counted; in the latter the ordinary Souldiers also.

2 Sam. 24. 9. *Of the Tribe of Judah five hundred thousand. 1 Chron. 21. 5. They are numbered forty seven thousand.*

First the Souldiers are numbred with their Collonels; but next they are reckoned without their Officers.

* 2 Sam. 24. 9. *With 1 Chron. 21. 5. Eight hundred thousand. All Israel were cleaven hundred thousand, &c.*

There were twenty four thousand Souldiers and Officers that attended *David* monethly, so many every moneth, these make in all two hundred eighty eight thousand. 2 Chron. 27. These were as it were a standing Guard about the King every moneth, and ready for any sudden expedition. There were besides these the Rulers of the Tribes, and Officers under them, and the Overseers and Rulers of the Kings employments, and Officers under them: but the number of these was not put into the account

of the *Chronicles* of *David*, Verse 24. so that here is the resolution of that scruple, the whole number of men able to bear armes in *Israel*, were cleaven hundred thousand, and eighty thousand in *Judah*; but of these there were three hundred thousand of *Israel*, and thirty thousand of *Judah* that were already listed, and in the constant service and employment of the King; and these *Joab* gave not account of, because their number and list had been known long; and because the King would not lay Taxes on his own Servants. Amongst all this number, *Levi* and *Benjamin* were not reckoned.

Joab doing this unwillingly, was the more carelesse, and so numbered not *Levi*: *Benjamin* being affrighted by the Hand of Heaven left off; and *David* did employ others about it.

* 2 Sam. 24. 9. with 1 Chron. 21. 5.

*David*s ordinary Souldiers or Trained-bands are not here computed, because their number was already known, and reckoned in that number, 1 Chron. 21. 5. The number of those came to be twenty eight hundred thousand, there being in every of the twelve Tribes twenty four thousand. So 1 Chron. 27. 1, to 15. Over which were set so many Collonels or Tribunes, Centurions, Captains, Commanders, and chief Officers, as made up twelve thousand, which also are mentioned 1 Chron. 27. 1. which in the whole amount to cleaven hundred thousand.

As for the five hundred thousand, there are reckoned the ordinary Souldiers of *David*s Army in *Judah*, which are computed to have been thirty thousand, every thousand having one of those Collonels or Captains set over them, the which are left out in the computation, 1 Cro. 21. 5. and only forty seven hundred thousand mentioned, to which these thirty thousand being added, make up the number

number of five hundred thousand here expressed.

340. 2 Sam. 24. 13. *Shall seven years of Famine come unto thee.* 1 Chron. 21. 12. *Choose three years Famine.*

The Famine of seven years is joyned with the three years famine sent for the cruelty of the house of Saul; after that should follow the other, for the sins of David.

* 2 Sam. 24. 13. with 2 Chron. 21. 12. *Three years of famine, seven years of famine.*

There shall be three years of famine come to make up those that have been already to be seven, there had been already three years of famine from the Gibeonites, and this year of numbring the people was almost out, and there shall three years of famine more come to make up seven.

* 2 Sam. 24. 13. with 1 Chron. 21. 12.

Seven years, that is, reckoning in this number the three years of famine already past for the Gibeonites, to which three so lately past, and David's sinne of numbring the people, being in the fourth year which was a Sabbaticall year, a new addition of three other makes up seven years of famine.

* 341. 2 Sam. 24. 14. with Heb. 10. 31.

It is better to fall into the Hand of God immediately, for when men are employed in these punishments of God, they mix their own passions, and often exceed the measure of Gods manifest intent, though not of his secret Decree.

It is better to fall into the hands of God, which revives penitents, which cruell men will not.

The other place tels us, its a fearful thing to displease God, and purchase to themselves not only a temporal, but an eternall displeasure.

342. 2 Sam. 24. 14. *It is better to fall into the hands of the Lord.* Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God.*

It is good to be in the hands of God, when he is pleased with us, because his mercies are great. It is fearfull to fall into the hands of God, when he is angry, for the wicked cannot stand before him in judgment.

343. 2 Sam. 24. 15. *God sent a Pestilence upon Israel from the morning unto the time appointed.* Vers. 13. *Shall there be three dayes Pestilence in thy Land.*

The time appointed, was from the morning untill noon of one day, or of the continuall morning sacrifice, that is, four hours.

344. 2 Sam. 24. 24. *David bought of Araunah the floor, and the Oxen for fifty shekels of silver.* 1 Chron. 21. 25. *David gave to Araunah for the threshing floor, six hundred shekels of gold, of just weight.*

The floor with all the ground about it, was bought for six hundred shekels of gold, a greater price than what was given for the threshing flour, the Oxen and the wood appointed for the sacrifice.

* 2 Sam. 24. 24. with 1 Chron. 21. 25.

Fifty shekels of silver was only the price of the Oxen and instruments, and the price of the threshing floor is not mentioned at all. Others reconcile this diversity thus, that in both places is to be understood the price of all together, both of floor and Oxen, &c. But that by the fifty shekels of silver are to be understood, not shekels of silver in kind, but simply so much money as should amount to the Summe of fifty shekels of Gold; and that in the *Chronicles* the six hundred shekels of Gold ought likewise to be understood for shekels of Gold in kind, but for common shekels of silver, paid in fifty shekels of Gold in specie, according to the proportion of the weight, one in Gold, being in value as much as twelve of silver, unless the sale of the floor were made at an old quirent, the price value of which is set down in the *Chronicles*.

The

The two Books of

Heb. Ma-
lachim.

K I N G S.

THe first Book contains the History of *Solomon*. The building of the Temple. The division of the Kingdome to *Judah* and *Israel*. The life of five of the Kings of *Judah*, and eight of *Israel*. Of *Elisha* the Prophet. With the History of an hundred and sixteen yeares. The Second Book contains the Deeds of sixteen Kings of *Judah*, and twelve of *Israel*. Of *Elisha*, and the destruction of the Kingdome, and carrying the people of *Israel* captive to *Assyria*. Of the children of *Judah* to *Babylon*. With the History of three hundred forty five yeares. *Jeremias* writ both of them.

* 345. **K**ings 1. with 1 *Chron.* 23. 1. & 29. 22.

The doubtlieth in this, whether he were three times made a King indeed, and so all the three Texts that speak of it to be taken severally, or whether only twice, as 1 *Chron.* 29. 22. seemeth to hold.

Ans. The anointing of *Solomon* in 1 *Kings* 1. upon the aspiring of *Adonijah*, was the first time that ever *David* shewed who should Reign after him: See *Vers.* 20, 27. and therefore it must needs be held concurrent with the same, 1 *Chron.* 23. 1. onely that scruple that lies in the way, (that being supposed) is this: That *David* at this first unction of *Solomon* should be in his Chamber, and upon his bed, and exceeding decrepit; and yet at his second anointing should be in the midst of his Princes and Commanders, and standing upon his feet, 1 *Chron.* 28. 2. but this also will be removed, if it be but considered that *David*'s present infirmity was not sicknesse, but coldnesse, and benumbednesse, and old age; he was heart-whole, and head-whole, but he was old and Palsish, and

therefore though his common and most commodious posture and compofure was to be in his Chamber, and upon his Couch; yet upon such an occasion as to Crowne *Solomon* before all *Israel*, he came forth and stood upon his feet, and made Orations; and gave advice for things to come.

346. 1 *Kings* 2. 4. *If thy children shall keep my wayes and walk in them in truth, there shall not fail thee a man to sit on the Throne of Israel.* Gen. 49. 10. *The Scepter shall not depart from Judah till Shiloh come.*

In the former place it is spoken conditionally of the Kingdome of *Israel*, If the sons of *David* should keep the wayes of the Lord; but because *Solomon* failed, therefore the Kingdome of *Israel* departed from his sonne, and in the seventh generation the Kingdome of *Judah* was translated upon *Nathan*, whose posterity ruled over the *Jews* untill the coming of Christ. In the latter place any kind of dominion is foretold to remain in *Judah*'s posterity, untill the *Messias* should come.

347. 1 *Kings*

347. 1 Kings 3. 1. *Solomon took Pharaoh his daughter, and brought her into the City of David.* Exod. 34. 15. *Enter not into Covenant with the Inhabitants of that Land, nor marry a wife, &c.*

2 Cor. 6. 14. Marriages in a different Religion are dangerous, nor are they pleasing to God. We must not draw in the same yoke with Infidels, for there can be no firme charity or unity where the foundation is neglected, that is, true Godliness. That Queen forsaking her Religion, and her fathers house, and marrying with Solomon, was a type of the marriage of Christ and his Church. But because Solomon loved also the women of other Nations, and his heart was led away by them to follow other gods, he drew the anger of God upon himself and his posterity, and caused a defection from them.

1 Kings 11. 4. 348. 1 Kings 3. 13. *I have also given thee riches and honour, that none of the Kings shall be like unto thee.* Matth. 6. 29. *Solomon in all his glory was not like the Lillies of the field.*

Solomon exceeded all the Kings in wisdom, riches and honour; Christ compares the Lillies with his vestments in his greatest splendour.

* 349. 1 Kings 3. 13. with *Mat.* 6. 29.

The former place compares Solomon with other Kings. The latter place compares him with the Lillies of the field. He might be the most glorious of Kings, and yet lesse glorious than Lillies.

* 350. 1 Kings 4. 26. *Solomon had forty thousand stals of Horse.* 2 Chron. 9. 25. *Solomon had four thousand stals of Horse and Chariots.*

Some thus, he had forty thousand for his Chariots, the other four thousand Horse and Chariots. The latter puts them together to be numbered according to the number of his Chariots, ten Horses to a Chariot, and so but four thousand.

Others thus, we must imagine that in each stall there were ten severall

distinct places, to place an Horse in each one.

* 351. 1 Kings 5. 16. *Three thousand and three hundred x with* 2 Chron. 2. 2. *Three thousand six hundred.*

The three hundred over-reckoned were Overseers of the Officers, or else there might be three thousand three hundred over hewers of stone, and three hundred over hewers of Timber.

* 352. 1 Kings 6. 1. *And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the Land of Egypt, &c.* Acts 13. 20. *And after that he gave unto them Judges, about the space of four hundred and fifty years, untill Samuel the Prophet.*

These places have tortured many heads, and the difficulty lies thus.

Moses ruled forty, Joshua seventeen, Othniel forty, Ehud and Samgar eighty, Deborah forty, Gideon forty, Abimelech three, Tola twenty three, Jair twenty two, Jeptah six, Ibzan seven, Elon ten, Abdon eight, Samson twenty, Eli forty, Samuel and Saul forty, David forty, Solomon four, in all foure hundred and eighty: out of which number if you deduct Davids forty, and Solomons four, there remains onely four hundred thirty six, which falls short of St Pauls number, (four hundred and fifty) fourteen years. Although we take into the account the time of Kings Saul, who was not properly to be reckoned among the Judges, he being an annointed King, and if we consult the next Verse 21. Acts 13. we shall see the other part of the Discourse begins at Saul.

Some would save this, and make Joshua to rule twenty seven, so Gagnius (as Lorinus quotes him) but if so, how will the four hundred and eighty years be made good.

Others think that the Scripture speaks not expressly of Othniels forty years ruling, or Deborah, &c. but that the Land had rest forty years in their time, not but there were inter-

S

regnum

regnum and times of affliction, which are not reckoned in the four hundred and eighty, though *Paul* may reckon these odder yeares in, and so make up his number. But others say, that *Paul* speaks not definitively, but onely about the space of four hundred and fifty yeares, using a round number for a broken.

Others say, four hundred and fifty are to be referred to the time of Judges, beginning immediately after the death of *Iosuah*, and the Elders, and ending the first of *Samuel* whose time is expressly excluded. The manner of computation thus, They served *Chusai-risathaim* eight, *Othniel* judged forty, they served *Eglon* eighteen, *Ehud* eighty, *Iabin* twenty, *Deborah* forty, the *Midianites* seaven, *Gideon* forty, *Abimelech* three, *Thola* twenty three, *Jair* twenty two, the *Ammonites* eighteen, *Jephtha* six, *Izab* seaven, *Eldon* ten, *Abdon* eight, the *Philistines* forty, *Samson* twenty, *Eli* forty; of *Iosuah* there is no time expressed, and if there were, he were not to be reckoned to the Judges, *Quisque a-bandeet suo sensu.*

353. 1 Kings 6. 2. *The house which Solomon built for the Lord, the length thereof was sixty cubits, the breadth twenty cubits, and the height thereof thirty cubits.* 2 Chron. 3. 4. It is said to be an hundred and twenty cubits.

In the first place common cubits, in the latter cubits of the Sanctuary must be understood, for the sacred cubit did containe two common cubits.

* 354. 1 King. 7. 13. with 2 Cro. 2. *The son of a woman, a widow of the Tribe of Naphtali.* And in the other place, *Of the daughters of Dan.*

And besides in *Kings* he is called the Father of the King of Tyre, and Chap. 4. he is called the Father of *Solomon.*

Ans. He was born of a Mother of the Tribe of *Dan*, but of a Father of the Tribe of *Naphtali.* He was called a *Tyrian* by reason of his diurnal habitation, and exercise of that

art in that City; and he was called the Father of *Solomon* and King of Tyre, because of his excellent Magistracy.

355. 1 Kings 7. 15. *He made two brasen pillars, of eighteen cubits high apiece.* 2 Chron. 3. 15. *He made two pillars of thirty five cubits high apiece.*

Both the pillars did appeare but thirty five cubits high, the half of each cubit was hid in the capitall or crowning of the pillar.

* 1 Kings 7. 15. with 2 Chron. 3. 15.

Between the foot whereon it stood, and the Chapter on the head of it, for from the ground to the top of the Chapter, it was thirty five cubits high, 2 Chron. 3. 15. Besides the eighteen cubits here mentioned were sacred, but the thirty five were common, and shorter by a third part, as is noted *Verse* 2. or else the height of one single pillar may be set down in the former place, but of them both in the other. The whole length of the pillars not appearing, either of them seeming onely to have seaventeen cubits and an half, because half a cubit of each pillar was taken up in the Chapter.

356. 1 Kings 7. 19. *The Chapiturs were four cubits.* 2 Kings 25. 17. *They were three cubits.*

The Crown with the Chapter was four cubits: without the Crown but three cubits.

357. 1 Kings 7. 26. *The Sea contained two thousand baths.* 2 Chron. 4. 5. *Three thousand baths.*

In the former place is expressed the number of baths which ordinarily were put into the Vessell by the Kings Order. In the latter the capacity of the Vessell is set down, unto the brim of it, so it would hold three thousand baths.

* 1 Kings 7. 26. with 2 Chron. 4. 5.

The former place speaks what was the usuall quantity which was used to be put in it, *viz.* two thousand baths, or five hundred barrells, reckoning eight gallons to the bath, and four

four bathes to the barreil.

The second place shews not what was put in it, but what might be put in it, if the Sea were filled to the brim, viz. three thousand baths, or seaven hundred and fifty barreils.

* 1 Kings 7. 26. *Two thousand measures. With 2 Cro. 4. Three thousand measures.*

Answ. The measure of the Temple was a third part greater than the other measure, or else though it was able to hold three thousand, yet two thousand was onely powred in.

358. 1 Kings 8. 4. *The Priests brought up the Arke of the Lord and the Tabernacle of the Congregation into the Temple. 2 Chron. 1. 13. The Tabernacle of the Congregation of God was at Gibeon.*

2 Sam. 6. *The Tabernacle of David was a new one, in which was the Arke of the Covenant. The old one made by Moses, was in the desert, and remained at Gibeon.*

1 Kings 8. 9. *There was nothing in the Arke save the two Tables of stone, &c. 2 Chron. 5. 10. with Heb. 9. 4. Wherein was the golden pot that had Manna and Aarons Rod, viz. Exod. 25. 16.*

359. 1 Kings 8. 46. *There is no man that sinneth not. 1 John 3. 9. Every man that is born of God doth not commit sin.*

Naturally we are polluted with sinne by the frailty of the flesh: they that are born of God, are the sonnes of God, who being regenerate by the holy Spirit, do not give way to sin, but carefully resist it, being guided by the holy Ghost.

360. 1 Kings 8. 27. *The Heaven, and the Heaven of Heavens cannot contain God. Col. 2. 9. In Christ dwelleth all fullnesse of the God-head bodily.*

The divine nature cannot be apprehended by us, the divinity of Christ is personally united to the flesh and dwells in it as in its proper Temple.

* 361. 1 Kings 9. 11. with Lev. 25. *The Land shall not be sold for ever, &c.*

Answ. Solomon parted not with the dominion, but the use of these Cities to the King of Tyre, that he might have the benefit of those Cities so long, till he had reparation for his expences.

1 Kings 9. 23. *Princes over Solomons work five hundred and fifty. 2 Chron. 8. 10. All the Princes over Solomons work were two hundred and fifty.*

In the former place mention is made of all who took charge of the work, in the latter of those that took charge by course.

* 1 Kings 9. 23. with 2 Chron. 8. 10.

There were five hundred which served by turns, two hundred and fifty at a time; these two hundred and fifty mentioned in the latter place; fifty more are to be added, which were over those five hundred Rulers in their course, and gave account of the five hundred, so that there were in all five hundred and fifty. Now these fifty Commissioners were Israelites, the other inferior ones which were more in number were strangers, and but onely Solicitors or Overseers; 1 Kings 5. 16.

362. 1 Kings 9. 28. *Hiram sent to Solomon four hundred and twenty talents of Gold. 2 Chron. 8. 18. They brought from Ophir four hundred and fifty talents of Gold.*

The mariners and Solomons servants spent thirty Talents by the way, and they brought to Solomon to Jerusalem foure hundred and twenty.

363. 1 Kings 11. 35. *God said to Jeroboam, I will give unto thee ten Tribes. Verse 36. To Solomon I will give one Tribe. Chap. 12. 21. Rehoboam gathered together all the house of Judah and the Tribe of Benjamin.*

Rehoboam had but one whole Tribe, and Jeroboam ten Tribes, the Tribe of Benjamin was divided between them both. Some others also of other Tribes that were godly men, specially the Priests and Levites came to Jerusalem, and staid in Judea.

364. 1 Kings

2 Sam. 7. 16. Pſal. 142. 12. 364. 1 Kings 12. 24. *This thing is from me, ſaith the Lord, that is, the revolting of the Iſraelites.* 2 Chron. 13. 5. *The Lord God gave the Kingdome of David over Iſrael to him and his ſons by a Covenant of ſalt.*

The promiſe made to David doth not much concerne his temporall Kingdom, as the eternall and incorruptible Kingdome of Chriſt; and the promiſe alſo was under a condition, if his children ſhould keep Gods Laws, and walk in his wayes. 1 Kings 2. 4.

* 365. 1 King. 15. 5. *Save only in the matter of Uriah.*

Now he ſinned frequently, he was reſolved and had deſtined Nabals family to death. 2. He promiſcuouſly ſlew the Ammonites. 3. He numbred the people, &c.

Anſw. God ſpeaks here after the manner of men, as he not ſinning in theſe things, which had any honeſt or virtuous pretext. The anger conceived againſt Nabal and the Ammonites was covered with the pretext of a juſt revenge. The numbring the people with the pretence of a religious Tribute for the Temple. God therefore was content not to divulge them, that they may be known *ipſum iudicio privato*; but adultery and murder, enormous crimes as all men acknowledge. Therefore theſe were accounted by the people grievous crimes of him, in the matter of Uriah.

366. 1 Kings 15. 14. *Aſa took not away the high places.* 2 Chron. 14. 5. *Alſo he took out of all the Cities of Judah the high places and the Images.*

Thoſe high places where God was worſhipped, Aſa took not away, but he deſtroyed the Idols of the Gentiles, and the Images of the Sunne.

* 367. 1 Kings 15. 16. *And there was War between Aſa and Baſha all their dayes.* 2 Chron. 15. ult. *There was none between them untill the five and thirtieth year of the reign of Aſa.*

Its one thing to reckon the Reign

of Princes, as it reſpects the people over whom they Reign: Another thing to ſet down the years of their perſonall Reign, reſpecting themſelves. The five and thirty years ſpoken of in the *Chronicles*, in which the War brake forth between Aſa and Baſha, was ſo accounted in regard of the people, who had now been ſo many years under theſe divided times, ſince the revolting of the Tribes, to this day, which was not five and thirty years of his perſonall Reign, being but the fifteenth of that Reign.

* 1 Kings 15. 25. with 1 Kings 15. 28. *Nadab the ſonne of Jeroboam, &c. Even in the third yeare of Aſa King of Judah did Baſha ſlay Nadab, and reigned in his ſted.*

Nadab who began to Reign in the ſecond yeare of Aſa, might Reign two years, although Baſha ſucceeded him in the third yeare of Aſa: becauſe the laſt years of the Kings of Iſrael and Judah are not fully expired; but ſome of them (as in this place) do ſcarcely contain moneths in them, the reſt of the years being put compleatly.

368. 1 Kings 16. 8. *In the twenty ſix yeare of Aſa King of Judah, began Ela the ſon of Baſa to reigne over Iſrael in Terſa two years.* Verſe 10. *And Zimri went and ſmote Ela in the twenty ſeaventh yeare of Aſa King of Judah.*

In the twenty ſix yeare of Aſa King of Judah Ela Reigned over Iſrael; in the twenty ſeaventh yeare of Aſa, Zimri rebelled againſt Elah, and killing him, took the Kingdom from him.

* 369. 1 King. 16. 8. with Verſ. 10, Ela is ſaid to Reign two years, not that he reigned two compleate years; for Zimri's conſpiracy was when he had not Reigned one, or but one year. But Ela began to Reign in the ſix and twentieth of Aſa, and ſo in the twenty ſeaventh, was ſlain by Zimri; and ſo he is ſaid to Reign two yeares, not of his own Reign, but two yeares of Aſa's, or part of them, which are

are reckoned for the whole.

370. 1 Kings 17. 4. *God commands the Ravens to feed Elias.* Lev. 11. 15. *Every kind of Raven was abominable to God.*

A Raven indeed is an unclean creature, not by creation, but by divine ordination, and the forbidding men to eat his flesh; but to touch the Raven alive, or to eat the meat he brought, was not unclean to *Elias*, nor an abomination before God.

* 1 Kings 17. 4. with Lev. 11. 15. Some things were unclean, *ab intrinseco*, as by leprosie; others *ab extrinseco*, as by eating or touching; of these there was a spirituall and corporall uncleanness, the spirituall when any beast (though clean was abused to spirituall fornication, as to be offered to Idols, &c. Corporall uncleanness was effective of bad nourishment, or *subjective* as the swine, &c. such as fed uncleanly, or lived in unclean places, or both. Some creatures though clean for use, yet not fit for sacrifice, as the Buck. Some unclean *secundum speciem*, as those in Lev. 11. others unclean, *secundum accidens*, as being torn of wild beasts or found dead. The Raven was unclean as the *Gentiles* used them in sacrifice (as some think) however it fed on Carrion. But yet not so unclean, as to be touched, or to eat that it brought. However this was an extraordinary case of necessity, which will grant a dispensation in Ceremoniall uncleanness.

371. 1 Kings 17. 22. *Elias raised the sonne of the Widow of Sarepta.* 2 Kings 4. 18. *Elizaeus raiseth the Shunnamites child.* John 5. 28. *God quickneth the dead.*

God raiseth the dead by his own power, the Prophets did it not by their own power, but by power from him, and so confirmed the heavenly doctrine.

372. 1 Kings 19. 11. *The Lord was not in the wind, or the tempest.* Ephes. 4. 6. *God is all in all.*

Act. 12. 21. God did not reveal his presence to *Elias* in the wind or tempest,

though he be otherwise in all his creatures.

* 1 Kings 19. 11. with Eph. 4. 6. Gods essence and presence is one thing; the manifestation of that presence is another. God was and is in all things, but doth not visibly manifest himself in all things. The former place speaks not simply, but by way of manifestation. The latter place speaks of God simply considered, and as his power is in all things.

* 373. 1 Kings 22. 42. *And he reigned twenty five years in Jerusalem.* 1 Kings 22. 41. *And he began to reign the fourth year of Ahab King of Israel.* 2 Kings 8. 16. *And in the fifth year of Joram the sonne of Ahab the King of Judah, &c. began to reign.*

Joram the sonne of *Jehosaphat* began to reign, when as yet *Jehosaphat* was King of Judah, 1 Chron. 21. 3. *Jehosaphat* gave him the Kingdome, and yet not so, but that he was still King; his sonne reigning with him four years, as some, or leaven as others, which will solve the doubt. By the 2^d Kings 3. 1. it appeareth, that in the eighteenth year of *Jehosaphat*, *Joram* King of Israel began to reign, and by 2 Kings 1. 17. that the eighteenth year of *Jehosaphat*, was *Jorams* second year; and by 2 Kings 8. 16. *Joram* the sonne of *Jehosaphat* did not begin to reign, but in the fifth year of the other *Joram* King of Israel: Whence we must conclude, that in these twenty five years of the reign of *Jehosaphat*, is comprehended all the time from his succession to the Kingdome, even to his death: whereof he reigned sixteen years alone, and then he joynd his sonne *Joram* with him for seven yeares space, and at last put the whole Government into his hand, disburthening himself of it two years before his death.

* 374. 1 Kings 22. 15. This prophesie seems to be false, for the King was slain in the battle.

Ans^r. The Prophet spake ironically, which the King might easily perceive by his gesture or manner of

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speaking,

speaking, and hereupon it was, the King adjures him to lay aside all fiction, and tell him the truth, which the Prophet did.

375. 1 Kings 22. 49. *Ahazias the sonne of Ahab said unto Jehosaphat, Let my servants go with thy servants in the Ships; but Jehosaphat would not.* 2 Chron. 20. 35. *Jehosaphat joyned himself with Ahazias King of Israel to make Ships to goe to Tarshish.*

Jehosaphat first refused the friendship of Ahazias, but at length he granted.

376. 2 Kings 1. 10. *Elias consumed two filites with fire.* Luke 9. 54. *Christ forbade his Disciples to do so.*

Elias was the executer of the wrath of God on the enemies of God. The Disciples would rashly have done the like; their vocation was not to return evil for evil, but to overcome evil with good, and to love their enemies.

377. 2 Kings 1. 17. *And Ahaziah died, &c. with 2 Kings 1. 17. Jeroboam the son of Ahab reigned in the sixth, &c.*

Jehosaphat determined in the seventeenth year of his reign to help King Ahab against the Syrians, appointed his sonne Jeram to be Viceroy in the eighteenth year of his own reign, and in the second of his sons, Jeram the son of Ahab reigned. Afterwards in the fifth yeare of this Jeram the son of Ahab, Jehosaphat being stricken in age, confirmeth his Kingdome to his son Jeram. Who is said to have reigned eight yeares, some whilst his father was alive, and four alone by himself, after the death of his father.

378. 2 Kings 4. 29. *Go, and if thou meet any man salute him not.* Rom. 16. 18. *Salute one the other with an holy kiss; Salute the Churches.*

Superstitious salutations must be rejected; profitable and honest salutations, by which we wish good and profit to our neighbour, must be observed. The command of *Elisha* to his servant oblig'd him, that with-

out delay or lingering, he should performe his errand, for what he was commanded was a singular charge.

379. 2 Kings 8. 10. *Go, tell him he shall be healed; and presently after the Lord hath shewed me, he shall dye the death.*

The Prophet either spake ironically, or else, he spake according to the mind of the party inquiring; for the Question was, Whether the disease was mortall; to whom the Prophet answered as before, the King grew well of that infirmity, and died not then, but by an externall cause was suffocated, as *Verſe 12*, and so they are two answers to several causes or cases.

380. 2 Kings 8. 25. *Ahaziah reigned in the twelfth year of Jeram the sonne of Ahab.* Chap. 9. 29. *In the eleventh year of Jeram the sonne of Ahab, Ahaziah reigned over Judah.*

In the end of the eleventh year, and beginning of the twelfth of Jeram, Ahaziah began to reign.

381. 2 Kings 8. 26. *Ahaziah was twenty two years old when he began to reign.* 2 Chron. 22. 2. *Ahaziah was forty two years old when he began to reign.*

Ahaziah his age in the former place, and the time of the reign of all the house of David is put in the latter place.

2 Kings 8. 26. with 2 Kings 9. 29. & 2 Chron. 22. 2.

Here seemeth to be two plain differences, the one about the age of Ahaziah, and the other about the time when he began to reign.

Ans. Jeram the sonne of Ahab reigned one whole year in the life time of his father, and eleven years afterward; and so one Text calleth his last year, his twelfth, i. e. of his whole reign; and another Text calleth it the eleventh, i. e. his sole reign after his fathers death. As for the other difference which seemeth the more difficult, Ahaziah was but two and twenty, &c. and *Chronicles* saith forty two yeares; and so this latter maketh him two years elder than his father,

father, for his father began to reign when he was thirty two years old, and reigned eight years, and so died being forty, 2 Kings 8. 17. Now for the reconciling of this scruple, the Originall helpe h us, which in our Translation is not visible. The Originall meane h thus. *Abaziah* was the son of the two and forty years, namely, of the house of *Omir*, of whose seed he was by the Mothers side, and he walked in the wayes of that house, and came to run at the same time with it. This the Text direct d us to look after, when it called his mother, the daughter of *Ouri*, which was indeed the daughter of *Ahab*. Now these forty two years are easily reckoned by any that will count back in the *Chronicle* to the second of *Omir*.

382. 2 Kings 9. 26. *I have seen the blood of Naboth, and the blood of his sons, saith the Lord* 1 King. 21. 14. *Then they sent to Isebel, saying, Naboth is dead.*

Naboth and his sons were killed, lest they should by lawfull inheritance possesse the Vineyard; what therefore the holy Ghost conceals in one place, he explains in another.

* 2 Kings 9. 27. with 2 Chron. 22. 8, 9.

The current of the story at large was thus. *Iehu* slayeth *Ioram* in the field of *Iezreel*, as *Abaziah* and *Ioram* were together. *Abaziah* seeing this flieth and gets in: o *Samaria*, and hides himself there. *Iehu* marcheth to *Iezreel*, and maketh *Iezbel* Dogs-meat; from whence he sendeth to *Samaria*, for the heads of *Ahabs* children and posterity, which are brought him by night, and shewed by him to the people in the morning. Then he marcheth to *Samaria*, and by the way slayeth *Abaziahs* kinsmen two and forty men, findeth *Iehonadab* coming in to *Samaria*, he maketh search for *Abaziah*, they find him hid, they bring him to *Iehu*, he commands them to carry him up to *Gion* by *Ibleam*, and there to slay him. It may be his father *Ioram* had slain

his brother there, as *Ahab* had done *Naboth* in *Iezreel*, they do so, smite him there in his Chariot, and his Chariot drieth away to *Megiddo*, before he dies. The story in the Book of Kings is taken up short, and laid with the story of the death of *Iehoram*, that the end of both the Kings may be taken up together, but *Chronicles* shew the order.

383. 2 Kings 12. 21. *Iosabab* and *Iosabab* his servants smote *Iosabab*, and they buried him, with his Fathers in the City of David. 2 Chron. 24. 26. *Zabad* and *Iosabab* conspired against him, and killed him in his bed and buried him, but not in the sepulchre of the Kings.

Iosabab otherwise is called *Zobad*; *Iosabab* was unworthy of Kingly buriall, because he was perfidious to God, and ungratefull to men.

384. 2 Kings 13. 1. *In the three and twentieth year of Iosabab the sonne of Abaziah King of Iudah, reigned Iehozabab, the sonne of Iehu over Israel in Samaria seventeen years.* Vers. 10. *In the thirty seventh year of Iosabab King of Iudah began Iehozabab the son of Iehoshaphat to reign over Israel sixteen years in Samaria.*

Iosabab King of Israel reigned seventeen years, to the thirtieth year of *Iosabab* King of Iudah, the son of *Iosabab*. *Iosabab* was joyned with his father in the Governement, in the thirty seventh year of *Iosabab* King of Iudah and so he reigned two years with his father.

* 385. 2 Kings 13. 1. with Verse 10.

If this be taken in the first place of the beginning of the year, and the account made from the two and twentieth year, and the seventeen years be accounted current, so as he reigned but sixteen years compleat, and the thirty seventh year mentioned, Verse 10. be taken compleat, then the account of this Verse will very well stand with the account of the other.

* 386. 2 Kings 13. 21. with 1 Cor. 15. 20.

Rising to a temporall life and dye again,

again, is one thing, rising to an everlasting life never to dye, another thing. The first sort were all they that ever by divine Miracle rose from death before Christs coming. The latter only in Christ, and cannot befall the creature, untill the last resurrection.

* 2 Kings 14. 21. *And all the people of Judah took Azariah (which was sixteen years old) and made him King instead of his father Amaziah.* 2 Chron. 26. 1. *Then all the people of Judah took Uzziah, who was sixteen years old, and made him King.*

Here is the same person designed under two Names, *Azariah* and *Uzziah*.

387. 2 Kings 15. 30. *Hoshea the son of Elah, after the death of Pekah reigned in the twentieth year of Jotham the sonne of Uzziah King of Judah about thirty three. Jotham reigned sixteen years.*

Hoshea reigned in the twentieth year of *Jotham*, not of his reign, but from the beginning of his reign, who died in the sixteenth year, and *Abaz* his son succeeded him.

* 2 Kings 15. 30. with 33.

Jotham lived twenty years after he came to be King; but four years before he died he resigned up the Kingdom to his son *Abaz*, so he reigned twenty, and yet but sixteen, or else the twentieth year, from the time that *Jotham* began to reigne: for he reigned but sixteen yeares, *Vers. 33.*

* 2 Kings 15. 30. *And Hoshea reigned in the twentieth year of Jotham.* 2 Kings 16. 2. *Twenty years old was Abaz when he began to reign, and he reigned sixteen yeares.* With 2 Kings 17. 1. *In the twelfth year of Abaz King of Judah, began Hoshea the son of Elah to reigne in Samaria over Israel nine yeares.* 2 Kings 18. 1. *In the third year of Hoshea son of Elah, King of Israel, Hezekiah began to reign.*

Here seems a double difficulty, in the twentieth year of *Jotham*, i. e. the fourth of *Abaz*. How can this

agree with that which is said, *Abaz* onely reigned twelve yeares.

2. When it is said *Hoshea* onely reigned nine yeares, and began his reign in the fourth of *Abaz*. How could it come to pass, that *Ezekias* began his reigne in the third of *Hoshea*, i. e. the seventh or eighth of *Abaz*? How can the third of *Hezekiah* be the seventh of *Hoshea*? By collation of places, and the diagrams of the Kings of *Judah* and *Israel*, it appears there was seventeen yeares exclusive from the twentieth year, from the beginning of *Jothams* Kingdom; or from the fourth of *Abaz*, to the sixt of *Hezekias* (in which year *Samaria* the Metropolis of the Kingdom of *Israel*.) after three yeare siege. *Hoshea* the last King of *Israel*, with the ten Tribes were led into *Assyria* by *Salmanassar* Captive; so as by this account, *Hoshea* reigned seventeen yeares, or if the last of *Abaz* and the first of *Hezekiah* were the same year (as it sometimes happens in such accounts) the sixt of *Hezekiah* must be the seventeenth of *Hoshea*. How then did *Hoshea* reigne only nine? *Abaz* about the beginning of his reign, being oppressed by the *Syrians* and *Israelites*, called in to his help *Tiglath-Pelezer*, and conquered them in the fourth of *Abaz*, and first of *Hoshea*. So as *Hoshea* was for eight yeares Tributary to *Tiglath-Pelezer*, and those eight yeares he is said not to reigne. But rising up in the twelfth year of *Abaz*, he reigned nine yeares, till the transportation of the ten Tribes, which was in the ninth year, from the Rebellion or rising, and this was the sixt of *Ezekias*; so as *Ezekiah* reigned in the third of *Hoshea*, not from the beginning of his reigne, but from shaking off the *Assyrian* bonds, in the eighth of his reign. It was the third of the Rebellion, and the eleventh of his reign. *Hoshea* began the fourth of *Abaz*, from thence to *Hezekiah* twelve, which was the eleventh of *Hoshea*, and the first of *Hezekiah*.

388. 2 Kings 16. 2. *Abaz was twenty*

twenty years old when he began to reign, and he reigned sixteen years. Chap. 18. 2. *Ezechias* was twenty five years old when he began to reign; so should he be born in the eleventh year of *Ahaz*.

Physicians do allow this; others do attribute to *Iorham* twenty years, and read it thus; *Ahaz* was twenty years old when *Iorham* began to reign.

* 2 Kings 16. 2. with 2 Kings 18. 2.

If in the twenty fifth year, he must be born in the eleventh year of his father *Ahaz*, because he was twenty years old when he began to reign, and reigned sixteen years, 2 Kings 16. 2. in all thirty six when he died, out of which take the afore said twenty five, and so *Hezekiah* must be born in the eleventh afore said. A thing not impossible considering the singular blessing that Nation had for generation. So *Rehoboam* was begotten by *Solomon*, about the same age, 1 Kings 14. 21. although Physicians are against it, for at eleven years old they are not come to puberty.

389. 2 Kings 22. 3. In the eighth year of King *Josiah*, the King sent *Shaphan* the sonne of *Azaliah*. 2 Chron. 34. 8. In the eighteenth year of his reign, he sent *Shaphan* the son of *Azaliah*.

Josias began to reign in the eighth year of his age, and in the eighteenth year of his reign, he sent *Shaphan* to *Helkiah*.

* 390. 2 Kings 22. 20. Thou shalt be gathered into thy grave in peace, 2 Chron. 34. 28. with 2 Kings 23. 29. And he slew him at *Megiddo*, when he had seen him. 2 Chron. 25. 24.

There is peace externall and internall, the former place is peace Internall, or peace with God; thou shalt die with peace of conscience, or favour with God.

Secondly, Externall peace is either personall or nationall; the former place is understood of nationall, and in regard its said, thou shalt die,

in dying; the Governour may be said to be put for the people governed.

Thirdly, Thou shalt dye, thou shalt receive thy mortall wound at *Megiddo*, but die peaceably at *Jerusalem*; the troubles of *Israel* followed after his death, and his sudden and violent death brake not off his peace with God, for thereby he was taken from the evils to come.

* 391. 2 Kings 23. 13. Which were on the right hand of the Mount of corruption. 2 Sam. 15. 30. 1 Kings 11. 7. Mount Olivet.

The same Mount (as some suppose) called by two names, the Mount of corruption, from the persons meeting there corrupting themselves with Idols. The Mount of Olives because plenty grew there, or from the peanette of the Hebrew, *Mischah* nation, *Mischah* corruption. So *Jerusalem* the Lords house. Bethaven of iniquity.

392. 2 Kings 23. 30. The people of the Land took *Jehoiachaz* the sonne of *Josiah*, and annointed him King in his Fathers stead. Verse 34. And *Pharaoh Necho* made *Eliakim* the son of *Josiah* King in the room of his Father. Mat. 1. 11. *Josias* began *Jechonias*.

Jechonias Nephew to *Josias*, was the sonne of *Ioachim*, set by *Pharaoh* into the place of *Isaac* who was carried into *Egypt*. *Marther* passeth by the Father of *Jechonias*.

393. 2 Kings 23. 30. *Josias* was buried at *Jerusalem* before the *Babylonish* captivity. Mat. 1. 11. *Josias* began *Jechonias* and his brethren in the captivity of *Babylon*.

Josias in his posterity begat *Jechonias* and his Brothers kindred who lived when that miserable carrying captive into *Babylon* began.

394. 2 Kings 25. 29. *Jechonias* or *Jonchin* died in *Babylon*. Math. 1. 12. After the transmigration unto *Babylon*, *Jechonias* began *Saltiel*.

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That was done after the beginning of the captivity, but not after the confirmation of it, when the time was that *Ezra* merdach lifted up the head of *Joachim*, in the

seven and thirtieth year of his reign over *Babylon*, when the time of deliverance drew on.

The two Books of CHRONICLES.

They are called *Paralipomena*, from *para* and *lipomena*; that is, from being passed by. Things that are passed by in the Books of the Kings, are contained here. In *Hebrew* they are named *Divre Hayamim*, that is, Words of daies, of Chronical Annals, because they contain Annals and Histories. The first sets down the Genealogie of *Adam*; of the Patriarchs and Tribes of *Israel*; with the reigns of *Saul* and *David*. The latter hath the History of *Solomon* and of all the Kings of *Judah* and *Israel*, to the *Babylonish* captivity, and their enlargement by *Cyrus*: which is done in the year of the world 3435. They were both written by *Ezra*.

397. *Chron.* 2. 9. The sonne of *Ezra*, *Jeremiel* and *Ram*. *Math.* 1. 3. *Ezra* begat *Aram*.

Ram and *Aram* were but one, in *Hebrew* *Ram*, in *Syrack* *Aram*, signifies, Noble or High.

398. *Chron.* 2. 15. *David* was the seventh. With *1 Sam.* 16. Where *David* is said to have another which made eight.

Besides the seven here mentioned, he had an adopted son, *Jonathan* the son of *Summa*; that is, the Nephew from the third son. Some say, the Scripture doth not here give us a compleat number, seeing it doth not appertain to the essence of the History.

399. *1 Chron.* 3. 5. with *Proverbs* 25. where *Solomon* saith, He was the only begotten of his mother.

Amasai, *Solomon* was the only begotten of his mother by *David*, for there was three other begotten by *Uriah* her former husband, which

David by adoption made his own. But this will not hold, for *Nathan* who was one of these, is in *Luke* mentioned, as one from whom *Christ* came, and so must be the son of *David* naturally. Besides that son, which *David* begot in adultery, hinders *Solomon* from being the only sonne. Therefore I rather answer, these mentioned here were the naturall sonnes of *David* by her, and *Solomon* was the only sonne of his mother by love and motherly affection, and so the seventy unice descend.

398. *1 Chronicles* 3. 11. *Joram* begat *Ochozias*, of whom came *Joas*. *Matthew* 1. 8. *Joram* begat *Ozias*.

Ochozias, *Joas* and *Amasias* are left out by the Evangelist, because they reigned not well, and to observe the fourteen generations, that is the fourteen persons of Kings in the genealogie of *Christ*.

399. *1 Chron.* 3. 11, 12. with *Mat.* 1. 8.

It is one thing to be a son immediately,

ately, another thing mediately or remotely. *Joram* was not *Ozias* son immediately, for three Kings came between, *Ahaziah*, *Jashub*, and *Ama- ziah*. Some count it likely the omission of these, was with design to keep within the number of three fourteen. Some think they are omitted rather than others, because Gods curse lay on *Joram* for marrying of *Ahab's* daughter to the fourth generation, as his blessing was on *Lehu* for destroying *Ahab's* posterity.

400. 1 Chronicles 3. 17. The *sonnes of Ieconiah*, *Affir*, *Salathiel*. *Jerem.* 22. ult. Write this man child- less.

Salathiel, the Hebrew *Shealtiel*, is said to be the sonne of *Ieconiah*, *Matth.* 1. 12. and so here, son of *Ieconiah*, *Affir*, that is, strictly bound, prisoner in *Babylon*; for we read not of any son called *Affir*, that *Ieconiah* had; yet this *Salathiel* is named the son of *Nerj*, *Luke* 3. 27. who came by many descents, of another line, that is, of *Nathan* the younger sonne of *Solomon*: from which line came our Saviour, and not of *Solomon's* line: and though *Ieconiah* may seem to have seed and sons more, out of *Jer.* 22. 28, 30. yet he is doomed childless, because neither *Salathiel*, if he were his son, nor any of *Ieconiah's* race (*Zedekiah* the last King being uncle to *Ieconiah*) did succeed him in the legality, to sit on the Throne of *David*, though in a kind of Sovereignty; as *Zerubbabel* the son, or grandchild rather of *Salathiel* by *Pedaiah* did succeed: in regard of which successions, both *Salathiel* and after also *Zerubbabel* may be called sonnes of *Iehozakim* the father of *Ieconiah*. It is likewise said, he shall have none to sit upon the Throne of *David*, that is, for any time worth speaking of, for his son *Ieconiah* reigned but three moneths and ten dayes.

401. 1 Chronicles 3. 18. The sonne of *Salathiel* *Pedaiah*, of *Pedaiah* *Zorobabel*. *Ezd.* 3. 2. *Mat.* 1. 12. *Salathiel* begat *Zorobabel*.

Zorobabel was the nephew to *Salathiel*, which he begat by his sonne *Pedaiah*.

* 402. 1 Chron. 3. 18. with *Matth.* 1. 12. Sons of *Pedaiah*.

Pedaiah might dye while his sons were young, and *Salathiel* their grandfather bring them up, and in this respect *Zerubbabel* is called the sonne of *Salathiel*, or *Shealtiel*.

403. 1 Chron. 10. 6. *Saul* died, and his three sonnes, and all his house died together. 2 Sam. 2. 8. *Abner* made *Ishboseth* the son of *Saul*, King over *Israel*.

Ishboseth after his fathers death, though he had for a time the name of a King, at last he was miserably slain in his bed, and *Mephiboseth* was by favour in the Court of *David* without any rule, so the family of *Saul* perished rightly with him, nor ever could aspire any more to any eminent dignity.

404. 1 Chron. 18. 12. *Abishai* smote of *Edom* in the valley of salt eighteen thousand. 2 Samuel 8. 13. It was *David*. *Psalms* 60. 2. That Victory is imputed to *Joab*.

Abishai with *Joab* having the Army divided, conquered the enemy, at the first assault he overcame six thousand of the *Edomites*, *Joab* killed twelve thousand of those that fled away, but the Victory is imputed to *David* as their King.

* 405. 1 Chron. 21. 5. The summe of the number, a thousand thousand, and a hundred thousand. 2 Sam. 21. 9. There were eight hundred thousand.

Upwards to the eight hundred thousand, in 2 Sam. 24. seem to be added here those twenty eight hundred thousand of *David's* Trained bands, 1 Chron. 27. 1, 13. already enrolled in publick Records, and their Collonels, Captains, and Commanders and Officers, to the number likely of twelve thousand, which make up the said eleven hundred thousand, to the forty seven hundred thousand,

thousand, of Judah are thirty thousand added more, in 2 Sam. 24. 9. which addition might either be the number of the Regiments under those thirty worthies of David, having one thousand in each: or rather an addition of so many out of Jerusalem only, or out of Levi and Benjamin also, (which still joyned themselves to Judah,) after Joabs first return to Jerusalem, and giving up the number to the King: which he finished not, he being weary of that service which was so abominable to him, viz. 2 Sam. 24. 9.

* 406. 1 Chron. 21. 12. with 2 Sam. 24. 13. *Three years famine, or seven years famine.*

Ans. Some say, there is a failing in transcribing the Text, in the Hebrew three and seven being so like, and the seventy in the 2^d of Samuel read is three year, and the Arabic *M S.* in the hands of the Congregation Orators; and reason much asserts that it was three years, for other judgments go by three, as three dayes, three moneths. Some say, the Prophet at the first spake of seven years, but his heart being troubled at Davids horror mitigated it to three.

407. 2 Chron. 2. 14. *Hiram was the son of a woman of the daughters of Dan, whose Father was of Tyre. 1 Kings 7. 14. He was the son of a widow of the Tribe of Nephthalim.*

The Father of Hiram was of the Tribe of Nephthalim, who lived many years in Tyria, and had a wife of the Tribe of Dan.

* 408. 2 Chron. 6. 1. *The Lord hath said, that he will dwell in thick darkness. 1 Tim. 6. 16. Dwell in light which no man can approach.*

He dwells in darkness, not so as to include him, nor so in light, as to exclude him from dark places. He may be said to dwell in thick darkness, in relation to us, who are ignorant of him, and yet dwell in light, in relation to himself. The Lord probably was said to dwell in darkness in Solomons time: because

the *sanctum sanctorum*, by reason of the burning of Incense, was through the great smoke therein, as it were filled with a cloud or darkness, and in this place did God manifest himself, and dwell therein.

* 409. 2 Chron. 6. 6. *I have chosen Jerusalem to put my name there. John 4. 21. Nor yet at Jerusalem, meaning to worship.*

In the time of the Law God did put his name in Jerusalem, by setting his Tabernacle there, and having his Temple built there, and thither the Tribes went to worship.

In the time of the Gospel, God took away the privilege of that place, and now he willet that men lift up pure hands every where.

410. 2 Chron. 8. 1. *Solomon built these Cities which Hiram restored to him. 1 Kings 9. 11. Solomon gave to Hiram twenty Cities in the Land of Galilee.*

Solomon gave to Hiram those Cities for twenty years; that he might have a yearly revenue from them, untill the charges were paid to him; then Hiram restored them to Solomon, and he built them; and made the children of Israel dwell in them.

* 411. 2 Chron. 14. 2. *He overthrew the Altars. 1 Kings 15. He took not away the high places.*

There were two sorts of high places among the Jews, Altars and Temples in the higher places, some whereof were erected to Idols, these Asa subverted. Others were dedicated to the true God, which was likewise unlawfull, for the Temple by divine institution, was only to be at Jerusalem. And so although he purged the prophane Temples, yet he overthrew them not, which occasioned the restitution of Idolatry afterwards.

* 412. 2 Chron. 15. 19. *The War was not till the thirty fifth year. And Chap. 14. It was said Zuza was slain by Asa, therefore there is war.*

Ans. The computation of years is not taken from the beginning of the Kingdom of Asa, but from the Kingdom

Kingdom of Judah, i. e. Solomon's death when the division began between Rehoboam and Jeroboam. And thus the Text of the next Chapter is to be understood, where it is laid Baasha the King of Israel ascended into Judah, Anno 36, of the Kingdome of Asa, for then it was the sixteenth year of his Kingdome.

* 2 Chron. 13. 5. *The Lord God of Israel gave the Kingdome over Israel to David for ever.* 1 Kings 13. 32, 35. *But I will take the Kingdome out of his sons hand, &c.*

The promise was conditionall, if his sons would walk in his wayes, the condition not performed, the Lord might give the Kingdome to whom he would.

* 2 Chron. 16. 1. *In the thirty six year of the reign of Asa, Baasha the King came up.* 2 Chron. 15. 19. *And there was no more war unto the five and thirtieth year of King Asa.*

The former place thirty six year, must be understood of that Kingdome wherein Asa was now King. For Baasha began to reigne in the third year of Asa, 1 King. 15. 28. and reigned twenty four years, Verse 33. He died in the twenty seventh of Asa, or twenty six compleat, 1 Kings 16. 8. and therefore this thirty six wherein Baasha waged War with Asa, must be meant of the Kingdome of Judah, that is, since the division of the two Kingdoms at first; and so reckoning seventeen years of Rehoboams reign, and three of Abijah, we found this thirty six to be the sixteen of Asa, the next year after that full reformation, 2 Chron. 15. 10. and to be the thirteenth year of the reign of Baasha.

This difficulty is too hard for me to undo, it requires another Edition. However Schornius thus, 2 Chron. 15. 19. reckons the years of the Kingdome of Judah (over which Asa was King) from the division and separation of the ten Tribes, from the two in Rehoboams time. Kingdoms sometime have their denomination from the people, sometime from the Prince which rules. The time when

Baasha went up against Judah, was thirty six years of the Kingdome of Judah, after the separation from the ten Tribes, and this war to happen about the fifteenth year of Asa, 2 Chron. 15. 10. after which, viz. the year following, Baasha waged war against Asa, viz. sixteen years of Baasha, and for ten years together till his death.

413. 2 Chron. 19. 2. *Isaphat because he lent help to the wicked, and made friendship with those that hated God, deserved Gods wrath.* Gen. 14. 13. *Abraham and Isaac were in league with heathen Kings and Gentiles.*

Leagues in civil affairs are granted, but otherwise there can be no firme league made with them. So was David at peace with his Neighbours, and Abraham with the Canaanites.

* 414. 2 Chron. 34. 28. *Then shall go to thy grave in peace, but he was slain in the battle; therefore this prophesy was not fulfilled.*

Ans. This Prophet speaks not of the private, but the publick peace of this Nation, and the prosperity which then flourished greatly, when Josias went out of his Kingdome with his Army to meet the King of Egypt.

* 415. 2 Chron. 35. 11. *And they killed the Passover, and the Priests sprinkled the blood from their hands, and the Levites stayed them.* Lev. 1. 6. *And he shall say the words offering, viz. Amongst you.*

The former Text tells us what was done by the Levites upon an extraordinary occasion; the like 2 Chron. 29. 34. the Priests being few, and their work too great for their hands. The latter place tells us what should be done ordinarily by the Priests.

416. 2 Chron. 35. 18. *There was not the like Passover in Israel from the days of Samuel the Prophet.* 2 Kings 23. 22. *There was not the like Passover from the days of the Judges which judged Israel, nor all the days of the Kings of Judah.*

Samuel was the last of the Judges.

the meaning therefore of the words is this, there was no passover like that, from the time that Kings began in Israel.

417. 2 Chron. 35. 34. *Iosias was killed in battail, by the City of Megiddo, by the Archers of the Egyptians.* Chap. 34. 38. *I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace.*

Iosias his reign, death, and buriall were peaceable; though he were wounded in the war fighting against *Pharaoh Necho* contrary to Gods

Word; yet there is no doubt of his salvation.

418. 2 Chron. 36. 9. *He was eight years old when he began, &c. with 2 King 24. 8. And he was eighteen year old, &c.*

He ruled eighteen year with his father, and his father being Head, he began to rule when he was eighteen years old, and so according to this he ruled but three moneths and ten dayes. So some. But others better say, that it meant of *Iehojakim* the father, mentioned *Verse 8.* and not of the son *Iehojakim.*

E Z R A

They were both written by *Ezra*, and contain the returne of the Jews from *Babylon* to *Judea*, and the building of the Temple, and of the City *Jerusalem*; the correction of the people, and institution of Religion; with the History of two hundred years.

419. *Ezra 1. 5. There rose up the chiefes of the Builders of Judah and Benjamin, the Priests and the Levites, with all them whose spirit God had raised.* 2 Chron. 9. 3. *The Israelites, the Priests, Levites, the Nethinims, went up to Jerusalem, the children of Judah, Benjamin, Ephraim, and Manasses.*

There came to *Jerusalem* in their return, not only the children of *Judah*, but of other Tribes, and they restored the worship of God amongst themselves, who were before time transported from *Judea* with them into *Babylon*.

420. *Ezra 2. 5. The sum of Aids, were seven hundred seventy five.* Neh. 7. 10. *They are recorded six hundred of them.*

I will refer down those that gave up their names to search, then those that came into *Judea*, the rest remaining in *Babylon*, or perishing in the journey: so also is reconciled the unequal number of other families.

421. *Ezra 2. 5. With Nethinims.*

There was a double numbering of the people. The former was taken at their setting out from *Babylon*. The other upon their coming to *Judea* and *Jerusalem*, and to some might not come to *Jerusalem*, which had not registered their names in *Babylon*: and some might register their names in *Babylon*, which yet came not up to *Jerusalem*, either changing their minds to stay in *Babylon*, or dying by the way. Or else that in *Nehemiah* might be applied to the persons that were living, and remaining in the Land of *Judea* in his time; or else it may be taken out of some other Register besides this in *Ezra*. The numbers of them that returned with *Zerubbabel* in this Catalogue, *Ezra 2.* and in that *Nehem.* 7. 6. 62. fall far short of that totall summe, both in *Ezra* and *Nehemiah*, which is said to be forty thousand and three hundred and forty, besides seven thousand three hundred thirty

thirty seven, more of servants and Proslaves, Ezra 2. 64, 65. Nehem. 7. 66, 67. The number wanting seems to be supplied out of those, Ezra 2. 62. and out of the Relicts of the ten Tribes, which were both captivated, and returned with them of Judah, and are not numerically set down; yea after the return continued among them, and professed their Religion, even till the coming of our Saviour, and the small destruction of Jerusalem, till with a modw 422. Ezra 2. 6. The children of Pahath-moab eight hundred, and Moab of the children of Joshua and Moab two thousand eight hundred and twelve. Neh. 7. 11. The children of Pahath-moab, of the children of Joshua and Moab two thousand eight hundred and eighteen.

There was a little number of some of those families, but at length it grew greater by the dignity of those that went forth; and greatest of all when those who joined themselves to them that had been the down their names, to some of a good name.

423. Ezra 3. 8. The Jews built the walls of Jerusalem after this manner. Zach. 2. 4. Jerusalem shall be inhabited and built.

Zach. 2. 5. Under the name of Jerusalem, Zach. 2. 5. prophesieth of the Church of Christ, and the heavenly Jerusalem, the majesty of it is larger than can be comprehended in one City, of which God is the wall, a fire round about, and glory in the midst of them.

424. 2 Ezra 5. 9, 10, 12. The Jews were reproved, the Jews, because they thought to live by usury. Gen. 47. 25. Joseph bought the land of Egypt, and the people thereof became subject to Pharaoh for ever.

The Egyptians were punished by God for their iniquities; the Jews after their return into their Country were so proved, the richer Jews oppressing their poore brethren, with biting usury did burden them, which Joseph did not.

425. Ezra 6. 3. Cyrus the King

decreed that the house of God should be built at Jerusalem, and let them lay the foundations, the height thereof sixty cubits, and the breadth thereof sixty cubits. Kings 6. 2. The house which King Solomon built for the Lord, the height thereof was sixty cubits, the breadth twenty cubits, the height thirty cubits.

The structure of Solomon's Temple was more beautiful than this, therefore the Elders that saw this wept, because the beginning of this did not seem to answer the Majesty of the former Temple.

426. Ezra 6. 3. with 1 Kings 6. 2. Cubits are common or sacred, the common are half the length of the sacred, which were unknown to the Heathen. In the former place they are taken for common cubits, and so the former Temple exceeded the latter. And the number of them may be reckoned from the bottom of the foundation, to the top of the outside, and from the outside of the Temple, including the thickness of the Walls, and of the Chambers adjoining. And to this Temple will be less than Solomons; besides Solomons exceed the other in proportion, ornaments outward and inward.

426. Ezra 7. 7. And there went up some of the children of Israel, of the Priests, and the Levites unto Jerusalem in the seventh year of Artaxerxes. Chap. 1. 1. In the first year of Cyrus King of Persia the Jews had power given them to go up to Jerusalem.

After that Cyrus had given licence to them to return from Babylon to Jerusalem, many with Ezra and Nehemiah returned to Jerusalem under the reign of Artaxerxes.

427. Ezra 10. 32. The houses were not builded. Ver. 5. Let not your doors be open.

Their houses were not fully built, the Cities had gates.

428. Ezra 8. 18. Ezra read in the book day by day. Eza. 3. 4. They kept also the feast of Tabernacles as it is written.

This was a singular example of piety,

2 Chron. 3. 3. Agg. 2. 3. Ezra 3. 12.

Jerem. 25. 12. & 34. 10. 2 Chron. 3. 22.

NEHEMIAH.

erty, for they were not bound to do so by the Law, yet they came willingly day by day, to hear the book of the Law.

429. Ezra 10. 32. Also we made ordinances amongst our selves yearly to charge our selves with a third part of a shekel for the work of the Lord. Exod. 30. 13. They shall give every one that passeth amongst them that he numbered half a shekel.

Moses once by Gods command laid on them that tribute, and soon at the renewing of the Temple ordered that every one should give what he pleased; so Nehemiah or-

dained the third of two shekels by the year, to restore the Temple, not from the Law, but from necessity.

430. Ezra 11. 6. Of the children of Pharez that dwelt at Jerusalem were four hundred sixty eight. Benjamin nine hundred twenty eight. 2 Chron. 9. 6. Jehuél six hundred and ninety. Benjamin nine hundred fifty six.

First the chief are set down to whom a dwelling fell by lot; then other voluntary inhabitants, who chose a habitation willingly.

NEHEMIAH.

* 431. Nehemiah 8. 18. with Leviticus 23. 36. and Ezekiel 3. 4.

The former place speaks of what was done extraordinarily by the people. The latter what was usual for the people to do as their duty.

432. Nehem. 11. 5. My God put it into my heart, &c. to reckon by genealogies, &c. 1 Tim. 1. 4. Neither give heed to endless genealogies.

The Jews were to observe and keep their genealogies, because they were to know of what Tribe Christ was.

Saint Paul forbids not making or reckoning up Genealogies simply. But he forbids our spending our time and study in seeking out Genealogies, which were endless. By endless may be understood those of the Jews, who were turned

Christians, which were so addicted to these Genealogies, that they might have a pretence of claiming kindred of Christ, that they made no end of drawing down their lines of descent from David, or from Abraham: or because the Questions moved concerning Genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end.

* Nehem. 11. 6. The sons of Perez were four hundred sixty eight. with 2 Chron. 9. 6. Six hundred and ninety.

In the former place mention is made of those who came by lot to inhabit at Jerusalem. In the latter, 2 Chronicles 9. not only of such, but of voluntary inhabitants, as Ephraim, Benjamin, and Manasse.

The Jews were so addicted to these Genealogies, that they made no end of drawing down their lines of descent from David, or from Abraham: or because the Questions moved concerning Genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end.

ESTHER

The Book of *Esther* is so called from *Esther*, who was *Abasuerus* wife, here is shewed how *Abasuerus* divorcing *Veshti*, chose *Esther* to be Queen. *Haman* the enemy of the *Jews*, and of *Mordecai*, is hanged. *Mordecai* is made Provost of the Kingdome. It contains the History of twenty years. *Esther* was the writer of it, or else the men of the great Synagogue.

433. *Esther* 1. 12. *Abasuerus* divorced *Veshti*, because she refused to come at his commandment. *Math.* 19. 9. Whosoever shall put away his wife, except for fornication, and shall marry an other committeth adultery.

The pride of *Veshti* hurt not the King alone, but all the people and Princes of the Kingdome, by shewing a kind of dominion over the King before other women. Now *Adams* men do not divorce their wives but for the cause of Adultery onely, and they are bound by the Laws of God

and man to obey their husbands. 434. *Esther* 9. 21. *Mordecai* sent to the *Jews* in all the Provinces, that the fourteenth and fifteenth dayes of the month *Adar*, should be held for feasts. *Deut.* 4. 2. Chap. 12. 32. What I command you this day you shall not add to it.

The ordinance of *Mordecai* was not against the Law, nor was it a feast of Gods worship, but onely commemorative for the divine wonderfull deliverance of the people of the *Jews*.

JOSEPH

This Book is so called from *Job*, who was also called *Job* King of *Edom*. *Moses* is thought to have written that Book for an example of patience, therein is contained the affliction of *Job*, and contention with his friends, and disputing with them. God ends this controversie at last, and restores *Job* to his former prosperity. The History appertains to the time of *Isaac*.

Gen. 36.

435. *Job* 1. 1. He lived in the Land of *Uz*, his name was *Job*; he was a perfect and an upright man, and one that feared God, and eschewed evill. *Plal.* 147. 20. He hath not done so with any Nation.

Under the old Testament the publick worship of the true God was amongst the *Israelites*, whither other Nations were admitted to come, which God called by divers wayes to come unto him, and he had amongst them some that served him sincerely, as *Isidors* *Moses* father in Law, the *Gibeonites*, and *Job* here, so *Rahab* and *Ruth*.

* *Job* 1. 1. with *Psalm* 147. 20. In all probability *Job* was a soune of *Nabor*, *Abrahams* brother descended from him by his sonne *Uz*, *Gen.* 22. 21. and though he were not immediately descended from *Isaac*, yet in regard he was of the same lineage, and held the same Religion, the latter place seems not to thwart. Besides the latter place did not exclude, the coming in of particular persons to the knowledge of the Lord, for there were many Profelytes among the *Iews*.

436. *Job* 1. 6. Satan came amongst the sonnes of God. 2 *Peter* 2. 4. God spared

spared not the Angels that sinned, but cast them down to hell, and delivered them unto prisons of darkness.

The coming of Satan amongst the sonnes of God, was onely as an executioner of the commands and judgments of God.

437. Job 1. 7. The Lord said, Satan whither comest thou? he answered, from going to and fro in the earth. Jude 6. Reserved in chains of darkness unto the great day.

Although the world be the prison which God doth allow the Devil to walk up and down in till the day of Judgment, yet he is reserved under chains in this world, in a dark estate and condition. He may walk up and down in this prison, and yet be a prisoner.

438. Job 1. 19. And behold where sat a great wind out of the wilderness. John 3. 8. Thou canst not tell when it cometh.

When the Text tells you of the wind coming out of the wilderness, it intends not, that the wilderness was the originall place, but that was the coast from which it blew at that time. The latter place may purport that thou knowest not from what matter it cometh, or the precise place of its generation, though they might tell the place from whence this or that particular wind did blow, in relation to the people of this or that place.

439. Job 5. 1. Call if there be any that will answer thee, and to which of the Saints wilt thou turn? Isa. 63. 16. Abraham knew us not, Israel was ignorant of us.

Eliphaz teacheth Job that there is flying to Saints in misery, and that no man is unjustly punished by God, but there is alwayes a just cause for it: therefore saith he, shew any of the Saints, who being in such a calamity as thou art, that was so without a cause, as thou supposest thy self to be.

440. Job 14. 4. Who can bring a clean thing out of unclean? Rom. 11.

Gal. 5. 7.
Rom. 7.
20.

16. For if the first fruits be holy, the lump is also holy.

All of us by originall sinne are conceived and born in sinne, and sin dwells in us: yet by Gods grace we are reckoned for holy, which account passeth over all within the Covenant as we are.

441. Job 14. 5. His dayes are determined, the number of his moneths are with thee, thou hast appointed his bounds, that he should passe. Psal. 138.

21. Life and death are in the power of the tongue.

Death and life of men are in the power of God, who hath put bounds to his dayes. Life and death is said, after a sort, to be in the power of the tongue, because a wicked man may by slanders and detraction, and contention, hurt a man even to death.

442. Job 14. 6. Shall we arise if we die like again? 1 Cor. 15. 22. In Christ shall all be made alive.

Let denyem not the resurrection, but he saith rather that men shall rise, not with bodies subject to death, but such as shall live for ever, but the wicked to eternall death.

443. Job 14. 14. All the dayes of my appointed time, &c. Eccles. 7. 17. Be not over wicked, why shouldst thou dye before thy time?

The time which we may live by nature, or according to the composition of our bodies is one thing, the time which God in his secret judgement sees down for us is another. God appoints one man to live so long as his naturall composition can last, and to this end he shall use these and these wayes, and God appoints that this or that man, if he take these or the other extravagant courses, shall by a fall from his horse, or by the hand of the Magistrate, or the like, come to a sudden and not naturall death.

444. Job 19. 25. In the last day I shall rise out of the earth. Ver. 26. And I shall be clothed again with my skin, and in my flesh shall I see God. 1 Cor. 15. 44. It shall rise a spiritual body.

We shall rise with this nature and body that we now carry about us, and

and shall enjoy eternal felicity: it is called a spiritual body by the Apostle, not in respect of the substance, but the qualities, virtues and proprieties: we shall have no need of meat, drink, or wedlock, we shall be like the Angels. Of a spiritual body, a body free from carnal desires, being wholly subject to, and ruled by the Spirit.

445. Job 19. 17. Whom I shall see for my self, and my eyes shall behold and not another. Rev. 7. Every eye shall see him.

Job speaks confidently, that in his flesh he should see God to his salvation: face to face, as he is, after this ordinary seeing by faith. So shall the godly see God a gracious father, the wicked shall see him as a just and a revenging judge.

446. Job 21. 27. Behold I know your thought. Jer. 17. 9. Who can know it, The Lord knoweth.

One man is said to know another through three ways:

- First, By revelation from God.
- Secondly, By words of the mouth.
- Thirdly, By externall symptoms or actions.

And one man is said to know another, though he be a later wile, probably, not infallibly, but by the drift of their discourse, what they intended to make him confesse, and this probably, to God truly which can infallibly tell what a man thinks, without word or symptoms.

447. Job 31. 30. Neither have I suffered my mouth to sinne in John 12. 10. If we say we have not sin, we make God a liar. without sinde before God, but his conscience did not accuse him of manifest sinde and wickedness towards men.

448. Job 42. 10. The Lord gave Job twice as much as he had before. Vers. 13. He had seven sons, and three daughters. His faith not the restoration is here commended; because his children were not doubled, which ordinarily were as many as before. *Ep. 120. cap. 10.*

These children which Job had lost should rise again, and so joyed together they are doubled.

P S A L T E R

From Singing.

Heb. *Sepher Tehilin*, the Book of Praise. It is called the Book of *Psalms*, the small Bible. The *Psalms* are in number an hundred and fifty. The most are *David's*, who was an excellent Psalmist, and is called the sweet singer of *Israel*. All of them were written by the dictate of the holy Ghost. The most before, and some in the time, and after the *Babylonish* captivity, unto the times of the *Maccabees*. Some are Didactical, some Prophetical, some Eucharistical, containing Instructions, Doctrines, Exhortations, Consolations.

449. Psalm 1. 2. In the Law of the Lord is his delight. Rom. 6. 14. Ye are not under the Law.

Godly men have a singular delight in the Law, and in the holy

Commandments of God. Yet they are not under the yoke and curse of the Law, which neither we nor our fathers were able to bear, but by the grace of our Lord Jesus Christ, we hope

2 Sam. 23. 8.

A. 15. 10 hope

hope to be saved as well as they.

440. Psal. 2. 3. 4. He is like a Tree planted, &c. the ungodly are not so. Eccles. 8. 14. There is just men to whom it happeneth according to the work of the wicked; and there are wicked to whom it happeneth according to the work of the righteous. This is vanity.

The former place tells us, what a godly mans portion is, and a wicked mans portions is in certainty and assurance. The latter place speaks either of what happeneth from evil Persons who do oppress the just, and encourage the wicked, which can be last only for the present. Or else this happeneth by the providence of God, that the wicked should live in pleasure, and the godly in trouble, as flesh and blood judgeth; yet it may easily be seen, the rod of the wicked shall not rest on the lot of the righteous. The righteous flourish either themselves as a Palm tree, that hath been deposed, or in their posterity after their departure, which falls according to the wicked.

441. Psal. 1. 5. The ungodly shall not stand in the judgment. 2 Cor. 5. 10. We shall all appear before the judgment seat of Christ.

The first place is to be understood of temporall judgments, which wicked men cannot endure; when they are examined according to Gods judgments, because they are convicted of their sinnes. The latter speaks of the last judgment, when all good men shall rise to life eternal, and wicked men to eternal death.

442. Psal. 1. 5. with 2 Cor. 5. 10. The ungodly shall not be able to stand at the last judgement, though they shall appear, i. e. not stand to justify themselves in their evil actions; nor shall they be absolved by the Judges sentence, nor be raised from death to glory in the resurrection. But they shall be beaten down with terror, being void and fallen from all manner of hope.

443. Psal. 2. 7. Thou art my sonne, this day have I begotten thee. Prov. 2. 22. The Lord possessed me in the beginning of his way.

the beginning of his way before his works of old.

Christ as God was with God in the beginning of his way, Christ as man was begotten in time. This day relates to his nativity, and exhibition in the flesh, not to his Divinity. And at his resurrection that begetting of Christ according to his humane nature, was manifest and clear, which probably made St. Peter use it to that purpose in the Acts.

453. Psal. 2. 9. Thou shalt break down with an iron rod, like a potters vessel. Isa. 42. 2. He shall not break a bruised reed.

The Son of God will break the wicked with an iron rod, and the blast of his mouth, but he receives the weak in faith into favour, and he perfects his strength in their weakness.

454. Psal. 2. 10. Serve God in fear. 1 Peter 2. 10. Servants be subject to your Masters with all fear.

The fear of God is the beginning of wisdom, and before all it is necessary to have that, yet we must obey earthly Masters next under God.

455. Psal. 5. 4. Neither shall evil dwell with thee. Esay 45. 7. I make peace and create evil.

Evil dwells not with God, as its a sinne, but creates evil as its a punishment. Evil is taken in the latter place, not for that which is a breach of the Law. God is not the author of sinne, but for that which is contrary to our nature, good and happinesse, thus sicknesse and trouble, &c. are evil. I create afflictions, saith God. Evil as its opposed to peace.

Evil is either that which is opposed to the increased good, God himself, and so its sinne, or as its opposed to created good, and so its affliction. God is the author of evil, i. e. affliction not of sin, because its contrary to himself.

456. Psal. 5. 5. Thou hatest all workers of iniquity. Rom. 9. 18. Whom he will he harden.

God, since he is just and mighty, will

Aug. cont.
Faust.
Exod. 4.
21. and 7.
3. and 10.
27. and
11. 10.

will and can punish all iniquity; though he suffer the deceit and violence of the wicked for a time. Hardning is imputed to God, not as if he were the author of it, as it is evill, but as it is a punishment; and God useth evill to good ends, and governs the wicked for good.

* 457. Psal. 5. 5. *with Rom. 5. 8. But God commendeth his love towards us, in that whiles we were yet sinners, &c.*

God hates all workers of iniquity, as workers of iniquity; God loves those which have wrought iniquity, not as workers of iniquity; but as they are considered in Christ: those for whom Christ died, and the creatures of the Lord, and as those which are returning to God from iniquity.

458. Psal. 5. 6. *Thou hatest all the workers of iniquity. Luke 16. 8. Christ praised the unjust steward, because he dealt wisely.*

God hates all iniquity and deceitfull persons are an abomination unto him. God praised the unjust Steward, not for his wickednesse, deceit, or wealth, but he admired his subtilty and craft: so we use in criminall things to commend the cunning of men, though we detest their wickednesse.

459. Psal. 7. 8. *Judge me O Lord according to my righteousness, and my innocency. Psal. 143. 2. Enter not into judgement with thy servant, for in thy sight shall no man living be justified.*

A righteousness of the cause or action, a righteousness of the person.

In the first place he speaks of the justice and the judgment of the good cause of David, which he upheld against the enemies of God, who oppressed him with their false calumnies and violence, and therefore he appeals to God the judge of his just cause, that he would defend his innocency. In the latter he speaks of the justice of man, and so no man is just in the sight of God if God should try him according to the rigor of his justice.

460. Psal. 7. 12. *God threatens, and God is angry every day. Ephes. 4. 31. Let all bitterness and wrath,*

and anger, be taken from you.

Anger is commendable; when we are angry for our sinnes, and detest evill justly and as we should; so God is daily angry with us for our sinnes. But damnable anger and unlawfull is joynd with the sin of those who for every light offence do maintaine in their anger, reckoning more of what is committed against them, than against God.

461. Psal. 9. 8. *God shall judge the world in righteousness. 1 Cor. 6. 2. Know ye not that the Saints shall judge the world?*

The manner of judging of the world is either by authority, so the whole Trinity will judge, or of subordinate authority, so Christ as Mediator and man will judge, or of assertion, so the Apostles will judge the world; or of approbation, so all the Saints and Angels shall allow of the sentence pronounced by the supreme judge. Chrysostome, the Saints shall judge the world by exemplary judgement; because by example of their faith, the infidelity of the world shall be condemned.

462. Psal. 14. 1. *The fool said in his heart, There is no God. Psal. 19. 1. The Heavens declare the glory of God, and the firmament sheweth his handy work.*

Wicked men, if not in words, yet in their deeds and actions they deny God, and as much as in them is, they wish there were no God and no Hell.

463. Psal. 18. 42. *They cried unto the Lord, and he heard them not. Jer. 29. 12. Ye shall call upon me, and I will hearken unto you.*

God doth not hear the prayers of hypocrites, but he hears the prayers of penitents.

464. Psal. 19. 4. *Their line went out into the ends of the earth. Rom. 10. 18. Their sound went into the whole world.*

Paul interprets the Psalm concerning the Doctrine of the Gospell, and saith, that it is the Canon of the holy Ghost, and rule of faith and manners of Christians, appointed by

God, by the sound and voice of the Prophets, of Christ and his Apostles, in which the will of God is revealed, and therefore it is called the Canonical Scripture.

* *Psal. 19. 4. with Rom. 10. 18.* To fetch an allusion from a place, is one thing, to allude to a place only, is another.

He that alludes to a place only, is not bound to recite the words further than that allusion requires. The Apostle was shewing that the Gospell spread much in the world, even as David said, the light of the Sunne did!

* 465. *Psal. 19. 7. The Law of the Lord is perfect, converting the soul. Rom. 6. 23. The Law is the ministration of death.*

The former place speaks of the Morall Law and also of the Gospell-Doctrine of Christ, as it was held forth in the Scripture before Davids time. The latter place of the Morall Law alone; which though it be a perfect rule of righteousness, yet in regard of us, so unable to performe it, and transgressors of it; we can have nothing but death by the Law, for cursed is he that doth not continue in all that the Law requires. The Law is a killing Letter, and a ministry of death not of it self, but to us so sinfull and wretched.

466. *Psal. 19. 8. The Statutes of the Lord are rightejoycing the heart. 2 Cor. 3. 7. The Law is the ministration of death engraven in stones.*

In this *Psalme* by the Law is understood all the will of God revealed from above. The Apostle speaks only of the Morall Law, not as it is in it self, for so it is the perfect Law of righteousness and brings life, but in respect of us who are transgressors of the Law and obtained nothing but death by it.

467. *Psal. 19. 11. And in keeping of thy Commandments there is great reward. Luke 17. 10. When you have done all ye were commanded, ye shall say, We are profitable servants; we have done nothing but what we are obliged to do.*

David commendeth the Law of God, and that there is great reward in the keeping of it. In which the goodnesse of God is commended, who may of right require obedience from us, yet he freely gives a reward unto us, which he oweth not. Christ sheweth, that we, and all that we have are due unto God; therefore we can aske nothing for a reward; and it is presumption to think that we can deserve any thing at Gods hands.

* *Psal. 19. 11. with Luke 17. 10.* There is great reward of mercy, not of merit, neither of congruity nor condignity; for when we have done all we ought, we cannot praise the Lord. Its one thing what God gives to us as sonnes: another thing what we expect as wages for our work.

468. *Psal. 22. 1. My God, my God, wherefore hast thou forsaken me. Joh. 14. 10. Chap. 16. 32. I am not alone, for the Father is with me.*

In the first place is signified the sense of Gods wrath, and the effect thereof in Christ, who taking upon him our person, is made sinne for us, though he complained that he was forsaken as man, yet he was not forsaken as the Sonne of God, nor was the divine nature separated from the humane nature, but supported it. In the latter place, when Christ saith, I am not alone, he hath respect to the sight of the Apostles, and fortifieth himself against it by the presence of his Father.

469. *Psal. 22. 3. My God, I cryed by day and thou heardest not. John 11. 42. I knew, because thou hearest me alwayes.*

Christ was not heard in his passion, because he was to dye. In the latter place he speaks of his prayer for believers, he gives thanks to his Father that he was alwayes heard.

470. *Psal. 24. 1. The earth is the Lords, and the fullnes thereof. Luk. 4. 6. I will give to thee (saith Satan unto Christ) all this power and glory.*

Satan being the spirit and father of lying, doth falsely appropriate to himself the power of the world.

Christ

Joh. 8. 4.
March. 28.
Psal. 22. 8.

Christ being appointed by his father King of Kings, to whom was given all power in Heaven and Earth, he rules in Heaven and Earth, from sea to sea, from the Rivers unto the ends of the earth.

471. Psal. 24. 2. *The Lord hath founded the earth upon the seas.* Exod. 20. 4. *The waters are under the earth.*

The earth hath its stability from the first Creation, the foundation thereof is the power of God, which is the center of the whole, and it doth as it were move upon the waters above and beneath, it hath the waters on the sides, so that the Sea is higher than the earth: it is therefore the wonderfull work of God, that he preserveth mankind from drowning in the midst of the waters.

472. Psal. 26. 2. *Prove me O Lord.* 1 Cor. 11. 28. *Let a man prove himself.*

God because he proves our thoughts, words and deeds, therefore we must prove our selves, that we may make our selves approved to God.

473. Psal. 27. 9. *Turn not thy face far from me.* Plah 51. 9. *Turn thy face from my sin.*

It is one thing to turn away his face from *Dauids* sinne, another thing to turn away his face from *Dauids* person. *David* prayed that God would not withdraw his favour from him, but that he in favour would hide away his face from his sinne, because sin would displease him.

474. Psal. 32. 3. *When I kept silence my bones waxed old.* Vets. 3. *Through my roaring all the day long.*

Silence respects the suppression of sins, Crying, the complaints and lamentations for grief of mind.

475. Psal. 32. 10. *Many sorrows shall be to the wicked.* 73. 3. *The righteous are punished more than the wicked.*

Punishments internal and sempiternal are for the wicked, but external and temporary are understood by the last place.

476. Psal. 34. 23. *They looked unto him and were lightened.* 1 Tim. 6. 16. *He dwells in a light that no man can approach unto.*

God is said to dwell in light not properly, but metaphorically, for by this his glory and manifest presence is understood.

477. Psal. 34. 10. *There is no lack to them that fear God.* 1 Tim. 3. 12. *All that will live godly in Christ Jesus shall suffer persecution.*

The Godly suffer no want in spiritual good, but in corporall and temporall good; yet their persecutions are good for them, and are rewarded with eternal life.

478. Psal. 34. 22. *None that trust in the Lord shall be desolate.* Rom. 3. 23. *All have sinned and come short of the glory of God.*

In the first place is understood delinquency to death and eternall destruction, but they that believe in Christ, their faults shall not be imputed to them unto death.

479. Psal. 35. 6. *Let their way be made slippery and dark; and let the Angell of the Lord persecute them.* Mat 5. 44. *Love your enemies.*

In the first place are meant the incorrigible and obdurate enemies of Christ and his Gospell. In the latter place, those of whose conversion we have hope.

480. Psal. 36. 8. *Thou shalt preserve both man and beast O Lord.* 1 Cor. 9. 9. *Doth God take care for Oxen?*

Under the generall care of God are comprehended all creatures, but under his speciall care, Men, for whose sake God hath made the beasts. *Ambrose* saith, God cares not for beasts for themselves, but for our sake, for which he created all things, and therefore his principall care is for us.

481. Psal. 36. 25. *I never saw, &c.*

But many good men have perished by hunger, *Lazarus* and *Martyrs*.

Ref. When God laid on the temporal punishment, he supplied it with spirituall

spirituall comforts and food.

Secondly, David speaks of himself, I have not seen; if it happened, it happened the seldomer.

482. Psal. 37. 21. *The wicked borrowes and payeth not againe. Luke 6. 35. (Lend, looking for nothing in gain.*

If the Debtor be fallen into extreme want that he cannot pay, we must not kill him, or forsake him in his utmost necessity.

483. Psal. 37. 25. *I have seen young men now grow old, yet saw I never the righteous forsaken, nor his seed begging their bread. Luke 16. 20. Lazarus a beggar desired to be satisfied with the crumbs which fell from the rich mans Table.*

Beggery is a punishment to the wicked, but to the godly a faithful punishment; and it is found in the shameful begging of Monks, sturdy, obstinate and idle people which refuse to work; but the lawfull begging is for the Members of Christ, which are brought to extreme poverty by banishment, war, fire, water, sickness, &c.

484. Psal. 37. 25. *wish Luke 16. 20.*

The former Text saith, *I never saw the righteous forsaken, his seed begging.* It wants *Nor* in the Originall. And it may as well be rendred, *The righteous forsaken and his seed, i. e. both the righteous and his seed.* One may be forsaken as *Lazarus*, but not both the righteous and the seed of that righteous person forsaken.

485. Psal. 40. 7. *Sacrifices and offering thou wouldst not. 1 Per. 2. 5. As living stones are built up a spirituall house, whereby Priesthood to offer up spirituall sacrifices unto God by Jesus Christ.*

God would none of the sacrifices of the Jews which were offered without faith. The Apostle speaks of the spirituall sacrifices of Christians, as the oblation of our body, a contrite heart, giving of thanks, works of charity, which are acceptable sacrifices to God.

486. Psal. 40. 7. *Sacrifices and*

offering thou didst not desire. Lev. 16. The Lord committeth, &c.

God would not have sacrifice, *namely*, as they came from prophane persons, without faith and charity. Yet God desires sacrifice in respect of their end and institution, as they prefigured Christ to come, not as the Jews gloried in them, and abused them, to resist Christ, nor as they were to remain (in the Jews opinion) after Christ; or as they might be conjoynd with Christ, nor yet as they might imagine that he was to be served with the outward act, and not having the inward power joyned with that outward act.

487. Psal. 40. 9. *Lo, I come; in the volume of the book it is written of me, that I might do thy will O God. Matth. 26. 39. Father if it be possible let this cup passe from me; yet not as I will, but as thou wilt.*

Christ that he might fulfill the will of his Father in redeeming mankind offered himself freely; and though in the act he was sorrowfull as men are, and would, if it had been possible, have escaped death, without the detriment of mans salvation, yet he submitted himself to his Fathers will, without any guile.

488. Psal. 43. 1. *Judge me O Lord. Psal. 143. 2. Enter not into judgement with thy servants O Lord.*

Judging of a mans persons is one thing, of a mans cause is another. David desires God to manifest himself, whether the cause which he was disputing with his enemies were just, and whether his heart was upright in that matter, in relation to them. But when David comes to consider the difference betwixt God and him, occasioned by his finnes, then he finds himself so faulty, that he praiseth God to pardon him and not judge him for his sins were many.

489. Psal. 44. 23. *Awake, why sleepest thou O Lord? rise, 121. 4. The keeper of Israel sleepest not.*

So the godly being grievously afflicted, speake after the manner of men, not as if God slept, or took

no care of them; but they crave of God that he would shew himself by his works of justice and mercy, and would help them.

* *Psal. 44. 23. with 121. 4.* In the former place he spake out of a sense of divine displeasure. In the latter he spake out of a sense of Gods providence. Affection makes Gods children think that to be which is not, think that God sleeps when he doth not; every moment in misery, being apprehended as the absence of a years mercy.

* *Psal. 44. 23. with Psal. 121. 4.* Sleeping is attributed to God by a Metaphor from men; when they are on sleep, they help not, nor regard the danger of other. And when God regarded not, or helped not David, (as he apprehended) he seemed to be as on sleep to him, and his affaires, though he did not apprehend God to be on sleep in himself or to others; for if he had, he could not have imagined so small a cry as his on earth could have raised him in Heaven.

491. *Psal. 45. 2. Thou art fairer than the children of men. Isaiah 53. 2. There was no comeliness in him, he was despised, and we esteemed him not.*

In the first place is spoken of Christs exaltation, and the glory of his Kingdome, of which Solomon was a type; not outwardly in the sight of men, but inwardly and spiritually before God and the faithfull people. In the latter of Christs humiliation, and as carnall men judge of Christ.

* *Psal. 45. 2. with Isaiah 53. 2.* The former speaks of Christ as he appears to the soule broken and bruised and called home. The latter of Christ, as he appeared to the men of the world, Jews and the wicked without any Majesty or Kingship. The former as he shall appear in glory, the latter, as he appears in our ward dispensations here below. The comeliness is rather relating to his Majesty than to his person, though questionlesse, which in it self was fair,

yet was through his troubles and sorrow beclouded, and he seemed a man of sorrow.

492. *Psal. 49. 8. The Brother shall not redeem his Brother. Heb. 2. 12. Christ our Brother offered himself for the price of our Redemption.*

Because men could not satisfie the Divine Law, Christ God and Man, our Brother and our Saviour, by his obedience and suffering, fulfilled the whole Law for us; his satisfaction is our Redemption for our sinnes, and the sinnes of the whole world, and he is the fulfilling of the Law for righteousness to every one that believeth.

1 Joh. 2. 2.
Rom. 20.

* 493. *Psal. 49. 12. He is like the beasts that perish. Rom. 8. 21. The creature is self also shall be delivered from the bondage of corruption, into the glorious liberty of the Sonnes of God.*

Beasts perish, because when they die there is an end; they have no resurrection. The second place speaks of the renewing of the world, after desolation thereof. And whether by the creature he means the Heaven and the Earth, with the rest of inanimate things, or he intends the animate. Besides he shews that they shall be no more subject to any such alteration and corruption, as now when the beasts perish; much lesse to serve for the object and instrument of sinne; but everything according as its capable, shall be glorified and fully delivered from vanity and perishing.

* 494. *Psal. 50. 15. Call upon me in the day of trouble, and I will hear thee. Isaiah 65. 25. And it shall come to passe, that before they call, I will answer.*

When God saith he will answer before they call, it hinders not; but that when at other times they do call he will answer. The latter promise in Isaiah doth not say, that he will alwaies answer before they call; but that sometime he will answer before they call, i. e. he will deliver his people before they apprehend danger.

A a

* 495. *Psal.*

* 495. Psal. 51. 11. *Cast me not away from thy presence, &c. Heb. 13. 5. I will never leave thee nor forsake thee.*

Doubt. If the Lord should take away his Spirit, and cast his people out of his presence; Then how comes he not to leave us?

Ans. The words of David might be spoken by him in his desertion, in which case a man may fear that which he is most sure to avoid. His praying that God would not cast him off, doth not necessarily imply a fear that God would do it, but rather an hope and assurance that God would not do it. As elsewhere we find him praying for that which God hath promised unto him, and which he doubted not but God would performe. 2 Sam. 26. 27. The former place shews what David in justice might fear for his sinne. The latter what God in mercy would grant for his Christ. The former what David in his prayers did seek. The latter what God in his promise did answer.

* 496. Psal. 95. 11. *Slay them not O Lord. Vers. 13. Consume them in thy wrath.*

First he praiseth that the enemies of God may be tolerated a while for example to others, and led captive in triumph; then when others are taught better by their example, let them be destroyed. That destruction, if it may not be understood of their lives, yet it may be of their power, dignities, and wealth, that so being brought down, they may not be able to hurt the Church, or oppose themselves against God.

* Psal. 135. 11. *mirb. 13. Slay them not at once, or suddenly, let them rather have Calm punishment; but yet consume them surely, that so they may know themselves to be men, and thou the God of Heaven.*

* 497. Psal. 60. title. *When Joab returned; and some of Edom in the valley of Salt twelve thousand. 1 Chron. 18. 12. Abisbai the sonne of Zeruiah slew of the Edomites in*

the valley of Salt eighteen thousand. 2 Sam. 8. 13. And David gat him a name, when he returned from smiting of the Syrians in the valley of Salt eighteen thousand.

The victory is ascribed to David as Generalissimo, to Joab and Abisbai, as two chief Commanders, and so all three had their speciall Victories running into one. They are called *Edomites* in some places, *Syrians* in another, because both *Syrians* and *Edomites* joyned together against David, Joab and Abisbai. In one place its said eighteen thousand, in another place twelve thousand, probably either David or some of the three at first slew six thousand, and then Joab returning with the rest, he either giving the first onset, or else doing some remarkable service is said to slay twelve thousand more; and so in all eighteen thousand.

* 498. Psal. 60. 3. *O God thou hast cast me off. Rom. 11. 1. Hath God cast off his people? God forbid.*

David speaks of temporall casting off; Paul of eternall.

* 499. Psal. 62. 11. *God speaks once. Heb. 1. 1. God spake by divers manners unto the Fathers and Prophets.*

God speaks once, not by number, but by counsell, nor doth he deliberate the second time; but he speaks divers wayes with a voice, or without a voice to men waking or sleeping, by himself, or by his Angels. In the former place, the certainty; in the latter, the manner of divine Revelation is understood.

* 500. Psal. 68. 18. *Thou hast led captivity captive, and then hast received gifts for men. Ephes. 4. 8. When he ascended up on high, he gave gifts to men.*

Led captivity captive, which may be interpreted either passively or actively. Passively, he took away from Satan, Death, and Hell, all their captives; changing their miserable captivity into an holy and happy captivity, whereby they are brought into the obedience of the Gospel. 2. Actively, Christ hath captivated

captivated the world flesh, and Devil, Death and Hell; which in severall kinds had before captivated mankind.

Received gifts, and gave gifts, i. e. receiving, gave as the phrase is, *Exod.* 25. 2. and in divers others places, taking is used for giving, *1 Kings* 3. 24. & 17. 10. *Judg.* 14. 2. and giving is used for taking, as *Gen.* 42. 30.

So as Christ received gifts at Gods hands in the *Psalms*, and he did not keep these gifts, or use them for himself: but Saint *Paul* would have us to know that he gave us these spirituall gifts. Thus the one shews the giver, the other interprets to what end they were given to be bestowed on us.

501. *Psal.* 69. 1. *Save me O Lord.* *1 Pet.* 3. 21. *Baptism saveth us.*

God is the principall efficient necessary cause of our safety. Baptism is the instrumentall cause, and not absolutely necessary, because many are saved without Baptism, for it is not the want of it, but the contempt of that condemns us.

502. *Psal.* 69. 23. *Let their Table be made a snare unto them.* *Rom.* 12. 14. *Blesse and curse not.*

We may curse the enemies of God out of pious zeal, not out of evill affection. Christ bids us pray for our enemies rather than curse them.

503. *Psal.* 69. 25. *Let their habitation be desolate.* *Act.* 1. 20. *Peter applies that to Judas.*

That which *David* speaks in generall of the enemies of Christ, that *Peter* applies to the Captain of them; *Judas* his habitation was desolate, and his place amongst the Apostles, until another tooke his Bishoprick.

504. *Psal.* 69. 28. *Let them be blotted out of thy Book of Life.* *Ley.* 17. 8. *Whose names are not written in the Book of Life.*

The booke of the living is one thing, the Booke of Life another. The booke of the living in the Old Testament, is the booke of such as live here; the Booke of Life in the

New Testament is the Booke of Eternall Life. *David* prays that they may not be in the Land of the living, or their names found in the booke of the living, that is, they may die and go to their grave.

Or else,

By the Booke of the living and Life is meant the Booke of Eternall Life, and so it signifies, That he desires that God would make it appear, that they are not written in the Booke of Life, though they seem by their profession to be of that number. So that this doth not speak that their names were ever in the Booke of Life (for those, whose names are once there, cannot be obliterated, the Election of God standing firme) but in regard wicked men are subject to flatter themselves out of an erroneous heart, with the love and favour of God, which they never had. He desires that God would make a plain discovery of this their damnable delusion, letting their consciences taste the terrors of God, that so they may not deceive themselves.

505. *Psal.* 74. 12. *God is my King of old working salvation in the midst of the earth.* *Phil.* 2. 12. *Work out your salvation with feare and trembling.*

God from eternity worked our salvation in respect of his decree, in the midst of the earth, steering his Church from the beginning, and defending it; in us he works it when he draws us to him, and gives us power to will and to do, that being so justified, we may study for holinesse, and walk in good works unto the accomplishment of our salvation.

506. *Psal.* 72. 8. *He shall reign from Sea to Sea.* *John.* 18. 36. *My Kingdom is not of this world.* *Verh.* 30. *It is not from hence.*

The first place is concerning the power of Christs Kingdome, he reigns also powerfully amongst his enemies; the latter is of the Kingdome of Grace, for with his grace by faith he blesteth godly hearts; therefore he saith, *My Kingdom is not of this world*; yet he denied
not

not, but that it was in this world.

* 507. Psal. 72. *ut. The Prayers of David the sonne of Jesse are ended.* Psalm 86. 1. *A Prayer of David.*

The first place tells us, this was his last Prayer that he made for Solomon a little before his death. Or the last Psalm which David penned, leaving it as a depositum, or testamentary Legacy to Solomon: Or the last of those Psalms, that David set in order before his death, for the use of the Church. The rest were gathered together by others, as some of Solomons Proverbs were, Prov. 25. 1.

* 508. Psal. 73. 1. *Truly God is good to such as be of a cleane heart.* Prov. 20. 9. *Who can say his heart is clean?*

To have an heart clean by endeavour is one thing, to boast of a clean heart is another. David tells us that God is good to such as endeavour to have clean hearts, (God accepts of the will for the deed) and by Christ have cleanness imputed to them. But yet even these cannot but say they find a polluted principle against which they strive.

* 509. Psal. 78. 24. *And had rained down Manna upon them to eat, and had given them the Corn of Heaven.* Jo. 6. 31. *Our Fathers did eat Manna in the desert, as it is written, He gave them bread from Heaven to eat.* With Jo. 6. 32. *Moses gave you not that bread from Heaven.*

The Heavens are twofold, either visible or invisible, the two former Texts speak of Manna coming from the visible Heaven; the latter Text saith, the Manna came not from the invisible or spirituall Heaven. Manna was a corporall food, and so came from a corporall Heaven. Its said to be Angels food comparatively, not positively or simply, as if the Angels had eaten thereof. But the Hebrews use the food of Angels for the food of the Mighry, an epithite given to Angels, i. e. a food that seemed rather Angelicall and Celestiall, than Earthly: as well by reason of its

origine purity and perfection, as for the efficacy of it, to preserve the body, in perfect health, and equall strength, by Gods speciall appointment, in those who did not by their distrust or rebellion, make it of no efficacy. This Manna was not truly and properly Heavenly, but by signification and Sacramentally, as given by Moses the Minister of the Lord.

* 510. Psal. 78. 59. *When God heard this he was wroth.* Isa. 27. 4. *Anger is not in me.*

The first place tells us that God was as an angry man, in the effects he poured out upon his people. The second place, that an implacable anger towards his people is not in God, or that Gods anger and displeasure towards his Church was then over. Nor that he never would expresse the effects of anger upon any part of his Church for the future, but that he at present was appeased with them.

* 511. Psal. 79. 4. *We are made a reproach to our neighbours, a scorne and derision to them that are round about us.* Matth. 5. 10. *Happy are they that are persecuted for righteousness sake.*

Good men are more affected with scorn and reproaches than with blowes; for, saith Chrysostome, a blow on the body is divided betwixt the body and the soul, but a reproach wounds the soul only. Yet the godly must valiantly endure injuries for the glory of God, and safety of their neighbours, but if that accrue not to Gods glory, and is hurtfull, we are to remit it to God by our just complaint, and prayer for revenge on him that doth the injury.

* Psal. 79. 4. with Matth. 5. 10. The former is a complaint to God. The second is declaration of Gods judgement, of such men as are a reproach for his Gospell-cause. Men may be happy in Gods account, and yet such are they in the latter place, and yet be miserable in their own, the apprehension of misery is enough to make them cry out to God, as in the former place.

* 512. Psal.

512. Psal. 79. 6. *Pour forth thine anger upon the Nations.* 1 Cor. 13. 7. *Love endures all things.*

The Psalmist asks this, not out of a vicious affection, and desire of revenge, but from a just zeal kindled by the holy Ghost, whereby he was inflamed for Gods glory, against Blasphemers, the incurable enemies of God.

* *Psalm 79. 6. with 1 Cor. 13. 7.* The former is a deprecation against the enemies of the godly. The latter describes love, as that grace which makes a charitable man apt to construe all things to the best, and hope for the best, where there is no apparent reason to the contrary; enduring all things which may be endured with a good conscience, which no way hinders the praying against wicked men, as they are enemies to God or Religion. For though love may make us endure personall wrongs, it cannot make us endure publick wrongs to God and the Gospel. Charity may make us bear with outward pressures inflicted by persecutors, yet pray against the persecutors as persecutors.

513. Psal. 81. 13. *He gave them over to their own hearts lusts.* Act. 17. 28. *In him we live, and move, and have our being.*

The first place speaks of the ill affection proceeding from mans corrupt nature; the latter of the work of God in men, and the conservation, sustentation, and government of all his creatures.

514. Psal. 82. 6. *I said; Ye are Gods.* John 17. 3. *This is life eternall to know thee the only true God.* Jer. 9. 23, 24.

The Magistrates are called gods, not by nature, but from the Majesty communicated to them, and their judiciary power, that so men may be brought to obedience by them. God is so by nature, the Magistrate by his office hath a grant of part of divine power, and being Gods Vicegerent, he must do all according to Gods will, and not according to his own will.

515. Psal. 89. 7. *O Lord God, who is like unto thee?* 1 John 3. 2. *We know that when he appears, we shall be like him.*

The Psalmist speaks of the mighty men of the earth, who living wickedly and ungodly, are not like to God: And John speaks of the faithful, who though they are here strangers and pilgrims, seeing onely in a glasse by faith; yet when the time of perfection shall come, we shall see him face to face as he is, and reign for ever with him.

516. Psal. 90. 9. *We passe away in thy wrath.* John 3. 36. *He that believeth not the Son, the wrath of God abideth on him.*

God is angry for a time, not against the persons of the godly, but against their sinnes, and he chasteneth them here, not for ever; for their good, and not for their hurt; but unbelievers shall never see Gods gracious face unto life.

517. Psal. 92. 16. *There is no iniquity in God.* Rom. 11. 32. *God hath concluded all under unbelief, that he might have mercy upon all.*

God being free from all iniquity hath concluded, that it argueth all men to be guilty of sinnes, not as the cause thereof, but as a judge, whilst he declares them guilty for sin, if he would deal according to rigour of divine justice.

518. Psal. 102. 26, 27. *Heaven and earth shall passe away, as a garment shall they wax old, and as a vesture shalt thou change them.* 104. 5. *The earth shall not be removed for ever, &c.* Eccl. 1. 4.

The earth shall endure to the time appointed by God; and what is corruptible of it, shall be burnt with fire in the end of the world. For ever, here signifies not eternity but a long time.

* *Psalm 102. 26, 27. with Eccles. 1. 4.* But the earth abideth for ever.

The former shews that the earth is not permanent. The latter shews, that the earth abides a long time more than men; of whom it is there said,

said, *One generation goeth, and another cometh.* The earths duration is opposed (in the latter) to the duration of man, here not being intended the duration of the motion or standing of it.

This word *For ever* in Scripture signifyeth that which is of long continuance, as *Exod. 21. 6. 1 Sam. 1. 22. and 27. 12. 2 Kings 5. 27. 2 Chron. 13. 5.* Though its not to be denied, that sometime it signifies that which never is to have end, *Exod. 3. 15. & 15. 18. Deut. 33. 40. Luke 1. 33.* In the former place the earth is compared to Gods Eternity, and so its said to *wax old*, and to be changed. In the latter place the earth is compared with that which is very short lived, man: and so its said to abide for ever, i. e. comparatively to man.

520. Psal. 103. 10. *Deals not with us after our sinnes, nor rewarded us after our iniquities. Deut. 7. 10. I will repay to them in time.*

God rewards believers not according to their iniquity, nor doth he deale with us after our sinnes; for when we were his enemies, he was reconciled to us by Christ, and gave us life: but he rewards the unbelievers according to their works, and condemnes them by just judgement.

521. Psal. 104. 5. *Thou laidst the foundations of the earth.* 2 Peter 3. 5. *The earth standing out of the waters, and in the waters by the word of God.*

The basis of the earth is the power of God that supports all this Universe; the earth is called the Centre of the Universe, and is said to subsist in the waters and out of the waters, because it is compassed by the waters like an Island.

522. Psal. 104. 6. *Thou coverest it with the deep, as with a garment, the waters stand about the Mountains.* Psal. 136. 6. *He stretcheth out the earth above the waters.*

God covered the earth in the first Creation with water, or rather in the generall deluge. He founded it

on the waters. Either waters being at the Center of the earth, or else the hills are above, and so are the banks above the Seas.

523. Psal. 104. 15. *Oyle that maketh a chearfull countenance. Isa. 3. 18. The Lord will take away the bravery of their tinkling ornaments, their caules, and their round tires.*

God will not have people to paint their faces, for that is reprehended in *Isaiah*; but because God foreknew by the fall, that most grievous diseases would afflict us, he gave power of healing to Plants, and art to Physicians and Apothecaries to make Oyles and Unguents Chymically, to cure and refresh men. Of this the Psalmist speaks.

524. Psal. 105. 37. *There was not one feeble person amongst them.* Deut. 25. 18. *Amalek slew all that were feeble behind thee.*

The Israelites going out of Egypt were sick of no disease, but there were women with child, and old people, who were weary in the way and sat down to rest.

525. Psal. 106. 31. *Phinehas slew two of them in their fornication, and that was counted to him for righteousness.* Rom. 4. 3. *Abraham believed God, and it was imputed unto him for righteousness.*

This just heroical act of Phinehas pleased God. To Abraham believing in Christ, grace and righteousness is imputed. Therefore to be imputed for righteousness, signifies diversly, as it is applied to different persons.

526. Psal. 107. 40. 42. *He poureth contempt upon Princes, &c. The righteous shall see it and rejoyce.* Prov. 24. 17. *Rejoyce not when thine enemy falleth.*

The righteous rejoyceth not at the fall of the person, so much as at the fall of the power of a wicked man. He pitties his person, but he is glad that the Sword is taken out of the hand of the wicked, whereby the righteous might and should have been made to weep.

The godly rejoyce not of spleen

spleen to the wicked, but because Gods enemies are fallen: and Gods glory begins to shine, and that he hath manifested his wrath against impiety and oppression.

527. Psal. 108. 9. *He curseth his enemies.* Mat. 5. 44. *Love your enemies, blisse them that curse you, &c.*

Christ in the person of David by a propheticall spirit wisheth horrid punishments to the enemies of God and his Church. In Matthew he exhorts to sincere and ardent charity to our enemies.

528. Psal. 110. 3. *Thy people shall be willing in the day of thy power.* Mar. 11. 12. *The Kingdome of Heaven suffereth violence, and the violent take it by force.*

We are willing to do good when the holy Ghost doth his work in us, and renews us. The Evangelist means a spirituall violence of men with a burning zeal entring into the Kingdome of God, and taking of it as it were by force, obeying the Gospell, forsaking legall ceremonies, and embracing salvation by Christ.

529. Psal. 112. 3. *Wealth and riches shall be in his house.* Act. 3. 6. *Silver and gold have I none.*

Supply is one thing, superfluity is another. God promisseth wealth and riches to supply the godly mans needs. The Apostles had none, because none was then requisite, they needed not at that time a supply of money; but had it when it was necessary. Wealth and riches when its necessary for them, and as much as is necessary.

530. Psal. 112. 6. *The righteous shall not be moved for ever.* Prov. 24. 36. *The righteous man shall fall seven times a day.* Job. 5. 19. *Psalm 34. 10.*

The righteous in Christ, founded on him by a true faith shall not be overthrown, though the World and the Devil rage against him; but if at any time by infirmity of the flesh he do fall, yet he riseth again by Gods grace, nor doth he despair, or cast away his trust in God, but by repentance he returns into favour with God again.

531. Psal. 115. 4. *The Idols of the heathens are silver and gold.* Isa. 45. 45, 46. 1. Cor. 8. 4. *An Idoll is nothing in the world.*

Idols for their matter are things created by God; but an Idoll is nothing privatively, nor negatively, because it is not that which it is called, namely, God; it hath nothing of God, it can do neither good nor hurt.

532. Psal. 116. 11. *Every man is a lyar.* Rev. 14. 5. *There was found no guile in their mouth.*

The first place sheweth what we are by nature of our selves; the latter of what we are by grace, after we apprehend Christ by faith, and are led by the Spirit of God, which is the Spirit of truth.

533. Psal. 116. 11. *All men are lyars.* Isaiah 63. 8. *Surely they are my people, Children that will not lye.*

David said this in haste, that all men are liars, even Samuel, and all who said David should be King, so pressing was his affliction. What he said when the cloud of blacknesse was upon his understanding, is not to be taken, as his clear judgement. All men its true naturally are liars, but yet grace alters them. Isaiah tells us, what an opinion the Lord had of his people, than they would not lie, that is, deal dishonestly with God; in departing from him to Idols. If they had done so, they had lyed, in regard of the promise made to the Lord to the contrary.

534. Psal. 119. 13. *With my lips have I shewed all thy judgments of thy mouth.* Rom. 11. 33. *The judgments of God are unsearchable.*

The Psalmist speaks of the judgments of Gods mouth revealed in his Word, Paul of the secret and unsearchable judgments, or the reason why God doth this or that, to make one man rich, another poor.

535. Psal. 119. 13. *I have hated the wicked.* Rom. 12. 14. *Bless those that persecute you, and curse them not.*

Godly men must not hate mens persons;

Mat. 5. 2.
Acts 7.

persons, but rather their faults; not those that sinne of weaknesse, but those that sinne of obliuiousness; and rather to pray for them, both by the example of Christ and Stephen, &c. than to curse either.

* 536. Psal. 119. 54. *Thy statutes have been my Songs, in the house of my Pilgrimage.* Psal. 137. 3. *How long shall I sing the Lords Song in a strange Land?*

Gods statutes were Davids joy or comfort, or Songs, (for that may be meant by Songs,) or Gods Word was the subject of his Songs in the time of his trouble.

The latter place tells us, that Saints are unwilling to sing at the desire of the wicked, which will make a mock of the Songs of God. Nor doth it say, but that Saints may sing the Lords Songs in the time of affliction, when the Lord moves their spirits to that work. It is one thing for Saints to sing of their own accord, another thing to sing by compulsion or invitation of the wicked.

* 537. Psal. 119. 155. *Health is far from the ungodly.* Mat. 9. 13. *I came not to call the righteous, but sinners to repentance.*

The Psalmist speaks of wicked men obstinate, and such as are hardened in their sinnes, rejecting the grace of God, and Christ the author of salvation; Christ speaks of penitent sinners, who being convinced with the sense of their own sinnes, flee to the mercy of God, and seek health in Gods grace onely, through Jesus Christ.

* 538. Psal. 125. 1. *They that trust in the Lord shall not be moved.* Rom. 11. 17. *Some of the boughs were broken off for their incredulity.*

Christ makes fruitfull and barren Vines, the Apostles boughs, by which he represents the faithfull and Infidels; those that were broken off, it was for their unbelief.

* 539. Psal. 128. 1. *Blessed are all they who fear the Lord.* 1 Joh. 4. 18. *There is no fear in love, for love casts out fear.*

Filial fear proceeds from faith, by

which we apprehended God as present, all the faithfull have this, and consolation accompanieth it. The Apostle speaks of the servile fear of the Infidels, which proceeds from a sense of the presence of God as a Judge, and there is no consolation in this, but confusion.

* Psal. 128. 1. with 1 Joh. 4. 18. There is a twofold fear, servile, filial; servile is that fear which hath punishment for its object and nothing else.

Now in punishment are two things observable;

First, The punishment of losse.

Secondly, The punishment of sense.

1. The punishment of losse, a total and finall separation from the face, presence, and favour of God, which in some measure may be the object of a filial fear.

2. The punishment of sense, the dolours, pains, and torments of Hell; and of these there is a twofold fear, moderate and immoderate. Now when the fear of these is immoderate, they cannot stand with love. But when we are afraid out of the love and respect we owe to God to displease him, or we moderately fear the punishments of the Lord: These may stand with love. Perfect love, casts out all tormenting fear, not all fear whatsoever, for Mat. 10. 28. *Fear him which is able to destroy both soul and body in Hell.*

* 540. Psal. 129. 1. *Many times have they afflicted me from my youth up.* Nahum. 1. 9. *Affliction shall not rise the second time.*

The first place tells us, that the godly are often afflicted. The second place tells nothing to the contrary; but that the enterprises of the Assyrians against Judah, and the Church, were against God; and therefore he would so destroy them at once, that he should not need to return the second time to destroy.

* 541. Psal. 132. 13. *God hath chosen Sion for his habitation, this is my rest for ever, here will I dwell, because I have chosen it.* Acts 6. 14. *We heard him*

him say, that Jesus of Nazareth should destroy this place, and change the traditions of Moses.

In the first place is a promise of the conservation of the Temple, and of the Jewish polity, upon condition of their obedience, if the Jews should do that which God commanded them, and keep his holy Covenant. In the last, Stephen from the predictions of Christ and the Prophets concerning the ruine of the City and Temple at Jerusalem, invites them to repentance.

342. Psal. 136. 1. to 26. The goodness and mercy of the Lord is for ever and ever. Tit. 3. 4. When the gentleness and love of God our Saviour appeared.

The Fathers under the old Covenant did no otherwise taste the goodness of God than we do by looking unto Christ, to whom God commended his goodness, and him that he promised to give our Fathers for their salvation, he hath given unto us revealed in the flesh.

343. Psal. 139. 7. O Lord thou hast proved me. Gal. 6. 4. Every man shall prove by his work.

The Psalmist prayeth that God would prove him, not that he was free from sinne, but he desires by mercy to be cleansed. The Apostle sheweth what is our duty, namely to make our works approved to God, which he will prove.

344. Psal. 139. 21, 22. Do not I hate them O Lord that hate thee? &c. Matth. 5. 44. Love your enemies.

There is a difference betwixt our enemies cause and his person. Their sinnes and evil causes must be hated, we must give no approbation there to; but their persons being Gods creatures, and was his Image, must be loved. Enemies are of two sorts, private and publick; a private enemy is he which hateth a man for some private cause, such a one we must love and not hate. A publick enemy is he that hateth an enemy for Gods cause, for the Gospels cause; and these be of two sorts, curable,

and incurable; if curable, pray for their conversion, hating their conditions; incurable, 1 Cor. 16. 22. and even to these we must hate their sin, and for their sinnes hate their persons, and no otherwise. David in the former place speaks of publick, not private, who hated not him but God, and were incurable.

345. Psal. 145. 8. The Lord is gracious and full of compassion. Exod. 33. 19. I will have mercy on whom I will. Rom. 9. 15, 19.

God is gracious and mercifull; so that he offereth his goodness to wicked men also, and declares in them the effects of his grace and clemency, he made them, he gives them temporal goods, he defers his temporal and eternall judgments, though they are ungratefull to him, but he sheweth mercy to whom he will, and looking on our woe, but he fasteth us freely, without being obliged, he doth all of his own goodness and mercy.

346. Psal. 145. 8. with Exod. 33. 19. The former place speaks of Gods mercy compared with his other attributes, as they are communicated to men, and so comparatively his mercy is above all his works, for even wicked men have many mercies from the Lord. The second place shews Gods mercy from eternity on particular persons, which now is crossed the former.

346. Psal. 147. 9. He giveth in the beasts his food, &c. 1 Cor. 9. 9. Did God take care for Oxen?

God takes care for Oxen, so as to give them their food in due season. Yet he takes no care for Oxen in comparison as he cares for man. The Apostles meaning is to shew, that the end of the Law was not to shew as prescribe how Cattle should be fed, (though that may be occasionally delivered in it) but to command equity to be used in the just rewarding of those who labour for us, and under similitudes and shadows, these were prefigured in the Law.

The PROVERBS OF SOLOMON.

Without doubt it was taken out of his three thousand Parables, and his most wise sentences, for the good of the Church, teaching good men patience and wisdom, and the fruit of it is to be embraced, and hanged to be fled from. Relating the works of the wise and foolish, he commends the manners of an honest woman.

Prov. 15. My sonne walk with the wise, and thou shalt be wise, and thou shalt be saved from the snare of the foolish. **Luk. 15.** All these publicans and sinners came unto him to hear him, and he received them.

Solomon forbids us to run to evil with wicked men, or to allow of their wickedness. Christ receiving publicans and sinners, reprov'd their faults; exhorted them to repentance by his great love toward them.

Prov. 15. 20. Wisdom is better than silver, and she is better than gold. **Isay 42.** No shall we cause his voice to be heard in the streets.

Christ the eternall wisdom of his Father; uttereth his Gospel in the most publick places, so as none can shew ignorance. Nor doth this hinder Christ in his incarnation, to come privately, and not with the external pompe and glory of worldly princes, which by reason of their followers and triumphs make a noise in the streets.

Prov. 21. 26. I will mock at your wrath, when your destruction cometh. **Ezek. 18. 32.** I will not be the death of a sinner, for I desire that the sinner should turn from his way, and live.

God is delighted in his justice, when he punisheth those which despise his grace; and that will not bearken to his fatherly vocation, but of his mercy he will nor the death of sinners, as death is the destruction

of nature. The former place belongs to Gods consequent will; the latter to his antecedent will, that is ruled by justice, this by mercy.

Prov. 1. 28. They shall seek me early, but shall not find me. **Mat. 7. 7.** Seek and ye shall find.

When Christ saith seek and find, he bids seek in time, and not out of time; not deferre our repentance, and calling on God till Gods time be past: for then, if they seek God, as many may do in distresses and calamities, they shall not find a return of deliverance. But if any man in the day of grace will seek God, he shall find him.

Prov. 2. 19. They shall go in to her, and return no more. **1 Cor. 13. 12.** Such were some of you, but ye are washed.

When Salomon speaks of none returning, he speaks comparatively; none in regard of the multitude that never return. There are so few returned that they may be accounted none in comparison of the multitudes that perish by whoredome. And though some of the Corinthians returned, yet they were but some few, and none in comparison of the multitude.

Prov. 4. 3. Solomon was the only son of his Mother. **1 Sam. 1. 27.** Bashsheba bare son to David. **Simop. 1. 1.** Nathan.

Solomon was so beloved of his Mother for the singular gifts of nature, as though he had been her only son.

553. Prov.

553. Prov. 6. 6. Go to the Ant
shon sluggard, and consider her wayes.
Psal. 55. 22. Cast thy way upon the
Lord, and he shall bring it to passe.

Solomon by the example of the
Pismire, would bring idle slothfull
people to honest labour. The Psal-
mist warns all to trust in God and his
providence; yet not so that we
should omit any thing of our duty,
for so God doth govern all things;
that he will have us to use lawfull
means, and effect all our works by
them. So when Christ saith, Be not
carefull for the morrow; he doth not
forbid us to work, or to give our
selves over to care, and to neglect
Gods providence, for we are com-
manded to till the ground and to
take care to live,

Luke 12.
25.
Therph.

554. Prov. 6. 39. It is no great
faulde for a man to steal to fill his bun-
dles. Exod. 22. 1. If a man shall steal
an Ox, or a Sheep, or have killed or sold it, he
shall restore five oxen for one, and four
sheep for a sheep.

Solomon compares Thefts with
Adultery, and he determines that the
punishment and the offence is lesse in
Thefts than Adultery.

555. Prov. 6. 31. If a thief is
found shall restore seven fold; he
shall give all the substance of his house.
Exod. 22. 1. If any man shall an ox or
a sheep, or have killed or sold it, he
shall restore five oxen for one, and four
sheep for a sheep.

If a man stole money or cloaths,
he must restore seven fold, for the
seventh number being perfect, he
must redeem his life by it. Thefts
which could be hid, were more hea-
vily punished, than such as could not
so well be hid, as Cattle;

556. Prov. 8. 5. O ye simple un-
derstand wisdom. Prov. 24. 7. Wisdom
is too high for a fool.

Simplicity which is naturall is one
thing, simplicity which is heightened
is another. Oh ye poor souls which
are naturally simple, though you can-
not by your selves understand wis-
dom which is spirituall, yet come
hither, and by using of the meanes,
you may attain to a right under-
standing of wisdom or divine know-
ledge.

There are men which are natural-
ly ignorant and bemoane their igno-
rance, being willing to be instructed
in the things of God, such simple
ones are called. Others are fooler in
spirituall things, and yet think them-
selves wise; these cannot attain to
wisdom.

557. Prov. 8. 17. I have them
that love me. I Jo. 4. 19. He loved us
first.

God first loves the creatures, and
infuseth his graces into their hearts,
whereby they love him, and then he
loves them for loving him, so that
the last Text shews, that Gods lov-
ing us, is the cause of our loving him.
The second Text tells us, he rewards
our loving him, not as merited, but as
gracious.

558. Prov. 8. 23. I Wisdom was
created from the beginning. 2 Peter
1. 3. 21. Holy men have said they were
moved by the Holy Ghost, to write
these things.

First is meant the essentiall wi-
sdom of God, that is Christ the
Lord; but the Apostle means wi-
sdom revealed by the Prophets.

559. Prov. 8. 35. He that find-
eth wisdom findeth life. Eccles. 2. 16.
There shall be no remembrance more
of the wise than of the fool for ever.

In the former place we must un-
derstand divine wisdom, which
conferres eternall life. In the latter,
humane wisdom which profits no-
thing after death.

560. Prov. 13. 15. The way of
transgressors is hard. Mat. 7. 13. Broad
is the way.

The way of transgressors is hard
or harsh, displeasing to good men.
Nor doth the breadth hinder the
hardnesse of the way. For a way
which is broad may be hard. Broad
in regard of the liberty they take to
themselves; hard in regard of the
judgement of others, yea their way is
hard in themselves.

561. Prov. 11. 27. He that hat-
eth gifts shall live. Prov. 17. 8. A gift
is a precious stone in the eyes of him that
hath it, whithersoever it turneth it
prospereth.

He that hateth gifts shall live com-
fortably

fortably in respect of his own house, of his own conscience, and of his own renown; he shall live in the desires and memories of good men, and he shall live in the sight of God and with him.

When Solomon tells us of a gift being a precious stone, he intends in the eyes of those which giveth it, they thinking that they by their gifts shall prosper and be glorious; Not that he doth by these words approve either of giving or taking gifts, but shews, what the givers commonly esteem them.

562. Prov. 15. 27. *He that hates gifts shall live.* Chap. 10. 8. *A gift is as a precious stone in the eyes of him that hath it.* Chap. 18. 16. *A man's gift maketh room for him, and bringeth him before great men.*

A gift to corrupt covetous Judges is accepted, and causeth that he that corrupts the Judge may attain his end that he desires, for he that bribes oft-times obtains what his mind wished for.

Prov. 15. 27. 16. 17. 8. and 18. 16.

The first place relates to Magistrates and those who may have gifts offered them to hinder justice. Such as refuse gifts, as bribes may live in the favour of God.

The second place speaks of gifts, as they are commonly esteemed of men, by reason of the corruption of their minds, even as precious pearls drawing mens eyes.

The third place speaks what effects gifts have with many, if not with the most men, it tells us not what they ought to have.

563. Prov. 16. 4. *God made all things for himself.* Vers. 4. *The wicked also for the day of wrath.*

Since God hath ordained the wicked for the day of wrath, he hath ordained him for his own glory; for when he punisheth wicked men with temporall or eternall punishments, he justifieth himself in his own glory. God created wicked men also, but he created not their wickedness.

Prov. 16. 4. with 4. *For the day of wrath.*

The end of a thing is either ultimate or lesse principall. God made all things ultimately for his own glory, but there are proximate or lesse principall ends; and thus God made the wicked for the day of wrath, yet he so made them for the day of wrath that in the ultimate end they might be to his glory.

564. Prov. 16. 6. *By mercy and truth iniquity is purged.* Heb. 9. 22. *And without shedding blood there is no remission.*

Mercy and Truth are understood of God himself, who is the primary cause of the remission of sinnes; nor doth this contradict the meritorious effusion of Christs blood for us, whereby we are cleansed.

Prov. 16. 6. with Heb. 9. 22. Mercy and truth are either understood of God, or of man. Of God, so the words run to this sense, by his mercy in promising, and his truth in performing iniquity is done away, Prov. 14. 22. And thus Gods mercy in sending Christ and his truth in performing it, Christ shedding his blood iniquity is done away.

Secondly, Mercy and truth as they are graces in man, do sinne away.

Sinne is done away two wayes.

1. Meritoriously in the Court of Heaven: Or
2. Declaratively in the Court of conscience:

The former way, Christs blood only puts away sinne. The latter way, mercy and truth purge away sinne; i.e. where the soul finds mercy and truth, as graces of the Spirit, implanted within it, there it may conclude, that the sinnes thereof are forgiven: these being a good Index to shew that the father loves it.

565. Prov. 17. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abominable to the Lord.* Rom. 4. 5. *God justifieth the ungodly.*

He that justifieth the wicked against the Law of God or Man, with-
out

out satisfaction made by himself or one for him, is abominable unto God. But God justifieth the wicked, not that it is so now, but was so, freely, by faith, for the merits of Christ and his full satisfaction.

* 566. Prov. 18. 21. *Death and life are in the power of the tongue.* Job 14. 6. *Till he shall accomplish, as an hireling his day.* Verſ. 5. *His dayes are determined.*

Death and life are in the power of God originall and primarily; in the power of the tongue, instrumentally and secondarily. Evil and treasonable words may cut off our lives, and hasten our deaths. Our dayes are said to be determined, that is, in relation to Gods decree and fore-knowledge, that we shall live so long, and no longer. But our dayes may be cut off, as we consider them, having relation to the crasis, constitution and habit of the body, which might have naturally been enlarged, if we by our words had not cut them off. God might determine to give us a body so well compact as would live long, and yet determine to leave us to our selves, to speak this so that, which speeches should occasion our cutting off much the sooner.

567. Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?* Psal. 24. 3. *He that hath pure hands, and a clean heart, shall stand in the holy place.*

We are all unclean in the sight of God, and corrupt by nature; yet our hearts are purified by his grace, through faith in the blood of Christ.

568. Prov. 21. 20. *There is desirable treasure in the dwelling of the wise.* Matth. 6. 19. *Treasure not up for your selves treasures upon earth.*

Pious wisdom in honest gain is not reproved by Christ; but covetousnesse and confidence in worldly wealth is forbidden, since we lose thereby the heavenly treasure.

569. Prov. 22. 28. *Remove not the ancient Land-mark which thy Fathers have set.* Ezek. 20. 18. *Walk not in the*

statutes of your fathers, neither observe their judgments.

Solomon speaks of the bounds of Land and Inheritance; Ezekiel concerning the statutes of their Fathers about the worship of God and the profanation thereof. Let us not imitate those who oppose themselves against Gods Law, but let us walk in his laws and keep his statutes.

570. Prov. 24. 17. *Rejoyce not at the fall of thine enemy.* Psal. 137. 8. *Happy shall be he that rewardeth thee as thou hast rewarded us.*

The Godly do not rejoyce for the destruction of their enemies, and for revenge of wrongs, but for Gods glory and the edification and good of the Church. So Moses after the drowning of Pharaoh in the Red Sea, by his great zeal for Gods glory sang a song of praise.

* Prov. 24. 17. with Psal. 137. 9. The former place tells us, that we ought neither as men or as Gods children rejoyce in destruction of our enemies, as our enemies: but we may rejoyce in the destruction of the enemies of Gods Children, and that by the destruction of these men Gods children may have more liberty to serve him, more freedom from pressures, and security in their lives. The latter place shews that wicked men may be destroyed (if there be a lawfull call thereto) if so be they aime not at malice or revenge on the persons, but to deliver Gods people from danger by the destruction of the wicked.

571. Prov. 26. 4. *Answer not a fool according to his folly, lest thou be like him.* Verſ. 5. *Answer a fool according to his folly.*

The art of dealing with fools is necessary, that we speak not foolish things with a fool foolishly; for if a fool, that is, an ungodly person, blinded, prophane, speaks with scorns and evill speeches and derisions, we must not answer him likewise; but when Gods glory is questioned, if there be danger, we must reprove his folly and his arrogancy, lest he proceed to please himself and corrupt others.

D d

* Prov.

* Prov. 26. 4. *Answer not a fool, with Vers. 5.*

Ans. Answer not a fool with words, for they are in vain, but with blows and correction, restraining his sauciness: The spur for the Horse, the saddle for the Ass, and the rod for the fool's back.

Secondly, Answer not a fool, &c. lest thou answer foolishly as he doth, and so be made like him. The second Text, according to his folly, that is as his folly deserves, the LXX hath it, *etiam sic & utis in apes-*

and. Answer not a fool foolishly, but wisely, not foolishly, as he speaks, or as soothing, humouring or consenting to him therein, imitating his foolish passions, and undecent carriage, and railing.

Answer him gravely, opportunely, observing time, place, person, and manner of answering; or if necessity require, sting him and stop his mouth.

572. Prov. 27. 2. *Let another man praise thee, and not thine own mouth.* 1 Cor. 15. 10. *I have laboured more abundantly than they all.*

When Solomon would not have us to praise our selves, he doth not ex-

clude our just defence of our selves, but our vain boasting. David may speak of his innocency, and Paul of his labour in opposition to those, which would make the world believe he was inferior in labours, &c. to other Apostles. When men speak of themselves to manifest the truth, it is one thing; when they do it to their own glory, and not Gods is another, Paul did it for Gods glory.

* 573. Prov. 27. 23. *Be thou diligent to know thy flock, &c.* Matth. 6. 19. *Lay up for your selves treasures, &c.*

These are congruous, being diligent in our calling, and laying up treasures in Heaven; there is a diligence about the work it self, or works themselves, that they may thrive or prosper, this may lawfully be done; there is a diligence about the end of the work, or issue or event of it. And besides this, diligence that the work may succeed well, and come to an happy issue; there is a carking and distrustfull care, used about the issue and events of things, wofulling our hearts wholly on them. This is not to be used, we may use diligence, but we must not use our affections lower than God.

Heb. Co-
heleb.

ECCLESIASTES

THE PREACHER.

Solomon in this Booke convinceth the vanity of the world, and the foolishness of men. Shews that there is nothing better than to fear God and to keep his Commandements. And he maintains that there shall be a future judgement. He wrote this Book after his falling from God, in token of true repentance.

574. Ecc. 1. 4. *The earth abideth for ever.* (Isa. 40. 8.) Luke 21. 35. *Heaven and earth shall passe away.*

Rom. 8.
22.
1 Pet. 3.

In the opinion of men, the earth abideth for ever, but in respect of

God and the future change, and purgation from corruption and vanity, it shall passe away.

575. Ecc. 1. 9. *That which was shall be, and there is no new thing under the Sun, Gen. 1. 1. The world was once*

once created. Heb. 9. 25. *Christ once offered himself.*

Ecclesiastes speaks not of all things, none excepted, but of the vanity of naturall and artificiall things, which is collected from the naturall corruption and change of things.

Ecclesiastes 9. with *Heb.* 9. 25. The former place speaks in relation to happiness, so there is nothing new to create our happiness. The second place speaks of Christ being offered, which if we regard the substance was not new, for he was designed from the beginning of the world to be offered, and his offering is yet as fresh and powerfull as it was at first. Something as to circumstance of time and place, &c. may be new, but not as to substance and force. A thing may be new in the individuality thereof, but not in the species and kind.

376. *Ecclesiastes* 1. 10. *There is no new thing under the Sun.* *Revel.* 21. 5. *Behold, I make all things new.*

Ecclesiastes purposes not concerning a creation of new kinds of creatures, but concerning their change and vicissitudes in the world, and concerning the malice of men and the Devill; that men by the instigation of the Devill, from the beginning, after man had sinned, being defiled with much wickedness, proceed to cover a great evil, unless God renews their hearts, and they become a new creature in Christ.

Ecclesiastes 1. 10. with *Revel.* 21. 5. No new naturall species or kind of creature, so the first place. But yet new qualifications, accidents, and circumstances of creatures; so the latter place. Christ will make all new, not onely raise men from their old dust in a new manner, but endue them in soul with new graces, and in bodies with new tempers; and so purge every thing from its drossie quality and mortality, as it shall appear to be new.

* 377. *Ecclesiastes* 1. 15. *That which is crooked can never be made straight.* *Isa.* 40. 4. *And the crooked shall be made straight.*

That men by all their diligence;

nor Princes by their power can make things otherwise than they are, that which naturally is crooked will have an inclination and bending thither; and yet this hinders not; that God can and will, according to his promise, make our hearts, which naturally are crooked, to become straight.

378. *Ecclesiastes* 2. 2. *I said of laughter, It is mad, and of mirth, What doth it?* *Prov.* 17. 22. *A merry heart doth good like a medicine.*

In the first place is meant naturall laughter, and rejoycing in prosperity, and the goods of Nature and Fortune, as the *Genesis* do; and this *Ecclesiastes* condemns as folly. But in the *Proverbs* is commended that joy onely which proceeds from the holy Ghost.

Ecclesiastes 2. 2. with *Prov.* 17. 22. Laughter is either naturall, the effect of rationality. 2. Spirituall, the effect of spirituall ratiocination; the former place speaks of laughter as naturall, which yet cannot be said to be madnesse, for it is the naturall product of our reason; but as it exceeds either in the bounds, or ariseth from unworthy considerations. The second place speaks of the effect of a merry heart, which may be without outward laughter, the one being solid, the other flashy and frothy, or it speaks of an heart merry with the incomes of the spirit. Or, 3. Of an heart which is modestly merry and laugheth, but not of an immoderate nonsensical mirth and laughter.

379. *Ecclesiastes* 2. 15. *What doth it profit me that I laboured to attain more wisdom?* *Prov.* 8. 35. *He that findeth me findeth life.*

Politick wisdom is indeed a singular gift of God; but if any man abuseth it, and dependeth on his wisdom it profits not, but is all vanity. Divine wisdom which teacheth us to wait all events from God, and to pray to him for his direction in all, confers eternall life.

* 380. *Ecclesiastes* 2. 16. 17. *For there is no remembrance of the wise, more than of*

of the foole. Prov. 8. 35. *For who so findeth me findeth life.*

The former place tells us, that wise men are forgotten as well as fools many times, in the thoughts and remembrance of men in this world. The latter place tells us of getting wisdom, which will make a man live with God after, and in this life. The former place speaking of worldly wisdom. The latter place of Christ the essential or divine wisdom.

581. Eccl. 2. 22. *For what hath man of all his labour.* Psal. 128. 2. *Of the labour of thy hands.*

The former place speaks of a man at the day of his death. The latter of a man in his life. The former saith all the fruits of our labour, cannot advantage us at the day of our death; the latter saith, yet they may advantage us in our life time, if we be godly.

582. Eccl. 2. 23. *The dayes of man are full of labour and sorrow.* Psal. 128. 2. *Of the labour of thy hands thou shalt eat, and happy shalt thou be.*

Ecclesiastes condemns not labour, which God hath said on men for, that is good and necessary, having great promises; but because riches are purchased by much travell, and no man knows whether he shall be a wise man or a foole that he must leave them to.

583. Eccles. 3. 14. *I know that whatsoever God doeth, it shall be for ever.* 2 Cor. 4. 18. *For the things that are seen are temporall.*

The former place speaks of things being for ever, not as so in themselves, or appointed to be so by God. But so in relation to men, men not being able to alter or change the work of God. The latter place speaks of things as they are in relation to God, and as they are in themselves temporall.

584. Eccl. 3. 19. *There is one event to man and beast, as the one dieth, so dieth the other.* Chap. 12. 7. *The spirit of man returns to God that gave it him.*

In the former place is shewed the opinion of carnall men, concerning

man and beast, who compares them by the likenesse of their deeds and events. In the latter place is taught what is the excellency of mans soul above the beasts, and the difference after death. But a naturall man can not perceive these things.

585. Eccl. 3. 19d with Eccl. 12. 7. The former place speaks of man and beast, in relation to outward accidents, as hunger, cold, thirst, death; they are alike in these; and the other place speaks of the soul alone, in that it differs from a beast.

585. Eccl. 4. 01. *I saw the oppressions done under the sun, and behold the tears of such as were oppressed; and they had no comforter.* John 14. 26. & 15. 26. *I will send unto you the Comforter from the Father, the Spirit of Truth.*

Ecclesiastes compares the oppressed, with the oppressours, in that which happens in the world: for oppressours are rich, mighty men, they have their Abettors and their Clients. The oppressed are alone, and defend themselves with tears. Christ stee with how true comfort comes to those that are oppressed, namely, from the holy Ghost.

586. Eccl. 4. 01 with Jo. 14. 26. The former place speaks of such as had no outward or humane comforters, the latter place speaks of sending of inward comfort. The former of such as were oppressed, were they good or bad. The latter place of such as were only Religious and Gods Children.

586. Eccl. 7. 16. *Be not over righteously.* Rev. 22. 11. *Let him that is just, be just still.*

Ecclesiastes understands a mans judgement of himself, and forbids us, that we should not have too great opinion of our own righteousness, when it is not so with us. John speaks of the oath of justice, and continuing the benefit of justification.

587. Eccl. 7. 16. with Revel. 22. 11. The former place speaks of righteousness in a mans conceit of others: Or, 2. Of a mans self, of others Censure not good men, because God suffers

suffers them to be afflicted, or to severely reprove every petty error, or urge not every thing which thou in thine own opinion thinkest just; without yielding any way, either in charity or wise integrity, to the opinions of others, or to the necessity of times, common custome or humane frailty. 2. Of ourselves, we must moderate our zeal with prudence, *Matth. 10. 16.* not make ourselves over-wise to do a thing conscientiously, scrupulously, upon opinion of duty, when indeed there was no necessity so to do, and so to make sinne where God made none; and thus all superstitious creatures are over-religious and over-righteous.

The second place speaks of inherent justice, and righteousness, or holiness, and so it is meant of reall right holiness; let him that is holy be more holy. The other is onely meant of a righteousness in conceit.

* 587. *Ecc. 7. 17. Why shouldst thou dye before thy time? Job. 14. 6. Till he shall accomplish as an hireling his day.*

The former place speaks of our time, as it is considered from the constitutions of our body, and what we may live by nature. The latter is spoken of our dayes, as they are precisely numbred and appointed by God. We by our sinnes may hasten on our death; that is, we may occasion the cutting off those dayes, which by our naturall constitutions we might have lived unto, though we cannot either procrastinate or shorten those of Gods appointment.

588. *Ecc. 8. 14. There are righteous men to whom evils happen, according to the manner of the wicked. Psalm 131. He shall be like a tree planted by the river side. Vers. 2. So shall not the ungodly.*

Ecclesiastes sets down the judgement of carnall men concerning the righteous and the wicked; from their outward condition, and they judge of them both alike: yet the condition of good and bad men is most different in this life, and in the end of

it. Here the state of the godly is more excellent, and after this life they shall rejoyce for ever. Wicked men are abominable here, and hereafter they shall be punished eternally.

589. *Ecc. 9. 1. No man knoweth either love or hatred. Rom. 8. 35. 38. Who shall separate us from the love of Christ. 2 Tim. 1. 12.*

The first place teacheth that it cannot be gathered by outward happiness or unhappiness, who it is that God loveth or whom he hateth, because these fall out alike to good and evill, righteous and unrighteous men. Therefore we must not judge according to outward things and accidents; but according to the testimony of our faith and the holy Ghost, concerning the love of God, being certain that no things that befall us for adversity, can separate us from the love of God.

Ecc. 9. 1. No man knoweth whether he be worthy of love or hatred. 2 Tim. 4. 8. There is laid up for me a crown of righteousness which the Lord shall give me.

A man knoweth not from himself, or his own strength or humane wisdom, whether he be worthy of love or hatred, because God bestoweth riches, honour, strength, &c. without any difference. *Ecclesiastes* speaks of discerning good men from bad by naturall judgement; the Apostle of the certainty of his salvation.

* 590. *Ecc. 9. 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart. Ecc. 7. 2. Its better to go into the house of mourning, than to the house of feasting.*

The former place bids us not repine at Gods dealings, but what he in his providence is pleased to do, let us with cheerfulness submit to it, eating and enjoying the creatures with a sober cheerfulness; and yet this doth not encourage any to an excessive or sinfull mirth and jollity, for it is better to go into the house of mourning (as the second place saith) than so to spend

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our time in joviallneffe and feasting.

591. Eccl. 9. 8. *Let thy garments be alwayes white.* Isaiah 2. 8. Luke 16. 19. *Luxurie in cloathing is disallowed.*

Ecclesiastes commendeth not Luxury, but decent and comely cloathing, according to our quality, which God doth not detest, but approves, that being refreshed in body and mind, we may the better undergoe the labours of our vocation.

592. Eccl. 12. 7. *The spirit returns to God that gave it.* Rev. 6. 9.

I saw under the Altar the souls of them that were slain.

The one is a literall, the other is an allegoricall place: and yet both agree together, shewing, that the souls of the godly return to God, but yet by the mediation and intercession, and merit of Jesus Christ, who is the Altar: And though many Christians which were slain upon the account of Religion, by the materiall Sword, yet by the virtue of Christ, the Altar under whose shade they lye, they are in happinesse.

The

S O N G

O F

S O L O M O N.

HER Sirhasfrim, and Kodes Kodassin, that is, the Holy of Holies, wherein Solomon under the similitude of a Bridegroom and his Bride, describeth Christ and his Church, the heavenly and spiritual treasure, and the mysteries of salvation to the godly.

593. **C**ANT. 1. 5. *I am black.* Ver. 6. *Look not upon me, because I am black.* Ver. 8. *O thou fairest amongst women.* Chap. 4. 1. *Behold thou art fair.*

First the Spouse of Christ purgeth her self amongst her friends, that is, her members, that they should not be offended at her blacknesse, that is, with the scorns and reproaches that her adversaries cast upon her, and so she speaks of her self, as she is in her self. In the latter place, as she pleaseth the Bridegroom, in which is considerable, how he purgeth her by beginnings of holinesse in this life, and will in the next life see her completely holy before his Father without spot or rinkle.

CANT. 1. 5. with **CANT. 4. 1.** Blacknesse in Scripture is put for tribulation or for sine, or thirdly,

for sorrow for both the former. The first place speak of her blacknesse, as she was in her own eyes. Secondly, As she was in others eyes, in all these three relations. I am black in yours and mine own apprehensions with tribulation, sin and sorrow.

The second place speaks of beauty or fairenesse in Christs account. It is one thing what a woman accounts her self, another thing what her husband accounts her, she was faire in the latter sense. It is one thing to be faire in it self, another thing to be faire by reflection or imputation. The spouse was inherently black, but by imputation and reflection, as she was to the glass, so the Sun Christ so faire.

594. **CANT. 5. 1.** *Em O friends, drink, ye drink abundantly.* *Isaiah 55. 1.* *For he will that rise*

Ephes. 5. rise early in the morning to drinke
14. strong drink.
Luke 21. Drunkenesse with grace, not
34. with wine, which makes us rejoyce
Amb. lib. not stumble, must be here under-
1. cap. 5. stood. To be drunk here, is to be
de Cain filled with the grace of the holy
& Abel. Ghost, and with spirituall joy con-
cerning the Gospell, which thing
produceth healthfull and pleasant
fruit. *Isaiah* cries out, woe to drun-

kards, filling themselves with Wine,
and luxuriating in over much
drink.
595. Cant. 6. 10. *The Church*
terrible as an Army with banners.
Chap. 7. 6. *How fair, how pleasant are*
thou O love for delights?
She is terrible to the Devill, the
World, to Hell; but most dear and
and delightfull to her Bridegroom
the Lord Jesus Christ.

ISAIAH

PROPHESIE

He pro-
phesied
sinery
years.

IT was written by *Isaiah* the sonne of *Amos*, the Brother of *Amasiah* King of *Judah*, about the year of the World 3900. It con-
tains legall Prophecies from Chap. 1, to the 40th. with the History
of *Ezechias*. And from Chap. 40, to the end, it contains Evan-
gelicall Prophecies.

596. *Isai. 1. 2. I have nourished chit-*
iron, and they have rebelled
against me. Verily I Ephes. 5. 27.
The Church is glorious without spot or
wrinkle.
The Church of it self and from it
self is full of sinnes and deformities;
but she is without spot or wrinkle in
her Husband and head Christ, who
loved her, and gave himself for her,
that he might sanctifie her, cleansing
her with the laver of water in the
word of life.

Ephes. 5.
26.

597. *Isa. 7. 14. And they shall*
call his name Emmanuel. Luk. 2. 21. His
name was called Jesus.

In the Scriptures sometime the
name is given to the person, not ac-
cording to the word, but the thing
signified. *Emmanuel* in effect is the
same with *Jesus*. *Emmanuel* is God
with us; by this word the Prophet
would explain the person, the office,
and the benefits of Christ, and the
mystery of the personall Union; and
that that Sonne should be God and
Man; and live amongst men in his
humane nature that he should as-
sume, that he might redeem them

and save them from their finnes.

598. *Isai. 8. 20. To the Law and*
the Testament. 1 Cor. 2. 2. After we
me to have nothing amongst you, but
Jesus Christ and him crucified.

Matth. 2.
21.

Since Christ is the end of the Law
and the prophets, it is most profit-
ble for us to believe in him, and to
seek comfort in his Crosse, for with-
out he had been crucified, he had
not wrought salvation for man-
kind.

599. *Isai. 8. 20. with 1 Cor.*
2. 2.

He that sends us to the Law and
testimonies, he sends us to Christ,
for the Law is a Schoolemaster to
bring us to Christ, and the prophets
are they which testifie of Christ. To
besent to them, was in relation to
him, so that the precept of *Isaiah*,
and the practise of *Paul* were the
same.

600. *Isa. 9. 3. Then shall multi-*
plied the Nation, and shall not increa-
sed their joy. Chap. 60. 1. When thou
shalt see, and shalt flow together, and
thine heart shall fear and be enlarged,
because the abundance of the sea shall

be converted unto thee, the forces of the Gentiles shall come unto thee.

The joy of the Nation and the people under the yoke of Rome, though it be not increased, yet it is enlarged, whilst the Heathen people being called into the Church, forsaking their heathenish rites, do embrace the Christian Religion.

601. *Isai. 9. 6. Unto us a child is born, unto us a son is given. Luke 2. After seven hundred years Christ was born under Augustus Caesar.*

It is usual in the Scripture to have the present tence and preter tence, but for the future tence; and the future tence for the present and preter tence: So *Psal. 22. 8. All make a mock of me.*

602. *Isai. 9. 6. His name shall be called the Prince of peace, of his peace there shall be no end. Math. 10. 34. Think not that I came to send peace on the earth, I came not to send peace, but the sword.*

In the former place is understood the true Christian peace of God and Christ, which we have with God, our Neighbours and our selves in the latter is meant worldly peace, that we have with men of this world, which is often bad. Yet Christ doth not of himself bring the sword, but by accident, in regard of the malice of the World, and the Devil, who are the authors of contention.

603. *Isai. 9. 6. He shall be called the everlasting Father. 1 Cor. 13. 24. He shall deliver up the Kingdom to his Father, when he shall have put down all principality.*

Since carnall and Kingly power belongeth unto Christ, it shall never be taken from him; but the manner of his government shall be changed: for he shall no longer governe his Church by the Ministry of his Word and Sacraments, but shall represent it to his heavenly Father freed from all will. Nor shall there be any more worldly governments after the blessed resurrection.

604. *Isai. 9. 6. with 6. A son is given. The everlasting Father.*

He is the sonne of the everlasting Father by nature. He is the everlasting Father in respect of us, whom he hath bought by his Blood, begotten by his Spirit, preserved by his Power, and created by his Divinity.

605. *Isai. 9. 7. Of the increase of his Government, and peace there shall be no end. Luk. 12. 49. I came to send fire into the earth, and what will I, but that it may be kindled?*

It is not meant a fire of discord and malice amongst men, but a fire of pure doctrine, consuming all filth and temptations betwixt the spirit and the flesh, the true and false teachers, the godly and the wicked, the Devil and men. For the Gospell is no cause of troubles, but as lime when it is mixt with water, groweth hot, so the wickedness of men stirred up by Gods Word, rageth against Christ and his Gospell.

606. *Isai. 26. 10. with Isa. 40. 5.*

The first place shews what wicked men will do, the second what the Lord will do. The first, That wicked men will not take notice of the Lords glorious works, though the works being considered in themselves are glorious: The second place shews what a glorious work that of redemption should be, that even all that would see and take notice of it, not shutting their eyes, and being obstinate, as the wicked do, might see it.

607. *Isai. 26. 14. They are dead, they shall not live. Vers. 19. They are dead, they shall live.*

The condition of wicked men perishing, is one thing; the Saints rising is another. There is a difference betwixt men that are dead to God, and men that are Gods dead men, or that die for God, or are his. The former Text speaks of oppressors which are but dead though they live, they are many times cut off in the midst of their dayes, they shall not live, but those that are dead or slain upon Gods account, shall live again, live for ever.

608. *Isai. 26. 20. The wicked will*

not behold the Majesty of the Lord. Chap. 40. 5. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

The Prophet speaks concerning the Kingdome of Christ, and the state thereof; and he teacheth in the former place that the wicked shall be so blinded, that they cannot perceive the mighty worke of God, wherein he hath shewed his greatness, his glory, his power, and his mercy; which blindness of theirs doth not take away the glory of God and of Christs Kingdome, which all men may see in the saving work of mans Redemption.

609. Isai. 28. 16. Behold, I lay in Sion a stone, a sure foundation, saith the Lord. 1 Cor. 3. 10. I have laid the foundation, saith Paul.

God laid the foundation of our salvation, in respect of his decree, the sending of his Sonne, and the perfection of mans salvation. Paul laid the foundation in respect of manifestation, and of his office, and of the Christian Religion at Corinth.

610. Isai. 30. 26. The light of the Moon shall be as the light of the Sun, and the light of the Sun sevenfold. Matth. 24. 29. The Sun shall be darkened, and the Moon shall not give her light.

Spiritual shining is one thing, naturall is another. The light and knowledge of God should so farre exceed that which it had been; that as much as the Moon light was inferior to that of the Sun, so much the knowledge of that time should be inferior to that which was to be in after ages. Nor yet doth this hinder, but that at the generall desolation of the world, the naturall light of the Sun and Moon should be obscured.

611. Isai. 30. 20. Thy Teachers shall not be removed into a Corner, any more. Phil. 1. 1. Paul a prisoner, &c.

The former place speaks comparatively, thy Teachers shall not as for-

merly be removed into corners, but there shall be more plenty: Nor doth this hinder, but God may upon speciall occasions, remove this and that Teacher, and suffer them to be imprisoned as Paul, though he never leaveth his Church in generall without Teachers. Some distinguish betwixt teaching in Corners, and Teachers to be driven to Corners by persecution.

* 612. Isai. 31. 7. Idols of Silver and of Gold, which your own hands have made. 1 Cor. 8. 4. We know that an Idol is nothing.

Idols are something materiall, or in relation to the substance that they are framed of; they are nothing in relation to their effects and energies: an Idol is of no force or value.

* 613. Isai. 33. 32. The Lord is our Law-giver. Gal. 3. 19. The Law was Ordained by Angels.

The former place speaks of God as the Author; the latter place denies not God to be the Author; but speaks of Angels as instruments or means by which the Lord gave the Law.

* 614. Isai. 35. 8. He was taken from prison, and from judgement, and who shall declare his generation. Act. 8. 33. In his humiliation his judgement was taken away.

It is one thing to quote the word, another thing the sense. Luke quoted the sense and substance of what the Prophet had said, and not the words. He was taken away from the judgement of his adversaries, and delivered from prison: What else was that, but the exalting of his own judgement, above them that past upon him? The word that is rendred, is as well to lift up a thing, as to take away.

615. Isai. 38. 1. Set thy house in order, for thou shalt dye and not live. Ver. 5. I will add unto thy days fifteen years, saith the Lord.

Augustine saith, that Ezechias was in order to dye according to some causes of future events, yet God added fifteen years to his life, doing onely that which he foreknew he

F f

would

2 Kings
20. 1.
2 Chron.
32. 24.

In Gen.
ix. lib. 6.
cap. 17.

would do before the beginning of the world. Gods justice brought the command for *Ezechias* death, but his mercy prolonged his life, and so *Ezechias* Piety and Repentance is proved.

616. *Isai. 41. 7. Chap. 46. 6. They lavish gold out of the bag, and weigh silver in the ballance, and hire a Goldsmith and he maketh it a God. 1 Cor. 8. 4. An Idoll is nothing.*

Silver and Gold, and such materials as the Idols are made of, were created by God; but relatively unto God they are said to be nothing, because they have nothing of God in them; for God will not be worshipped by Idols.

617. *Isai. 42. 8. Chap. 48. 11. I will not give my glory to another. Matth. 23. 29. Chap. 28. 19. All power is given to me in Heaven and in Earth.*

God will not give his praise and glory to an Image. Christ to whom all power and glory is given, is not only man; but the true and eternall God also with the Father and the holy Ghost, having co-equal glory with them; but by reason of his office of Mediator, all things are given him of the Father.

618. *Isai. 43. 8. I will not give my glory to another. Rom. 8. 14. The glory of God shall be revealed.*

The first place is concerning those things wherein God will be glorified by us in this life, that is, by worship, adoration, invocation. The latter concerning the participation and place of glory in the life to come, which he will communicate to us; not at such a low rate.

619. *Isai. 42. 10. Sing unto the Lord a new Song, (that is the Gospel.) Gen. 3. 15. It was Sung in Paradise concerning the blessed seed of woman.*

That Evangelicall Song is called new, not for time, but because it comprehends new and wonderful things, a new light is kindled by it, it maketh a new Creature, and sheweth the new way to heaven.

620. *Isai. 45. 6, 7. I am the Lord, and there is none else. I forme the light, and create darknesse; I make peace, and create evill; I the Lord do all these things. Gen. 1. 31. And all that God made was good.*

God makes evill, not of sinne but of punishment and calamity, by which he justly afflicts sinners: Also the Prophet here opposeth the evill of the misery of war to the good of peace. Mad men here wrest the name of evill, as though God were the author of evill, that is, sinne; but it may easily appear how absurdly they do it, abusing the testimony of the Prophet. The Antithesis sheweth this sufficiently; the members whereof must be compared together, for he opposeth peace to evill, that is, to adversity.

* 621. *Isai. 45. 7. with Lam. 3. 37, 38. & Amos 3. 6.*

Joseph was sold by his brethren, *Job* spoiled, *David* cursed by *Shimei*, Christ crucified by the *Jews*, and all this by the determinate counsell of God.

Ans. Distinguish betwixt the act and pravity thereof, the act as proceeding from God, and as issuing from the rationall creature. God willeth an act *quâ act*, and produceth it by the creature, as the first cause by the second cause; and although the second cause may contaminate the act by a morall pravity, yet God willeth or suffereth the same act as coming from him by a morall rectitude; for he produceth it by his power, from an unblameable and unspotted holiness, which can never deviate nor be contaminated by any secondary cause. God is pleased to use that act, which in itself is essentially good, (though it be contaminated by the creature,) holy and justly from his divine justice, either as a punishment, or as an instrument of probation and exercise, and by an orderly and convenient medium; he brings the act to a good end. Thus he creates evill, *Joseph* was by him sold into *Egypt*, &c. God did predetermine to produce

duce those acts as acts, and to permit the creature to contaminate these acts; and though those acts should be contaminated by the creatures, yet the Lord would call them forth to good ends. God willeth the act *quā alit*, voluntate deservente: God suffereth the viciousity of the act as contaminating the creature, voluntate permittente, and he suffereth the act as now contaminated by the creature to some good and holy end. God can will the same act as an act, and null it by his commanding will, as an act so depraved. The act *quā alit* is essentially good, and indeed indifferently good or evil. For as the essential goodnesse of an act receives morall tinctures of good and evil, so its denominated.

622. Isa. 49. 6. *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.* Matth. 10. 5. *Christ sent the twelve, saying unto them, Go not into the way of the Gentiles, but to the lost sheep of the house of Israel.*

The first is concerning the general gracious Ministry of Christ to both *Jews* and *Gentiles*. The latter concerning the especial sending forth of the Apostles to the *Jews* alone, to whom the Gospell was first published, untill such time as the partition wall betwixt the *Jews* and *Gentiles* was broken down, which was done in the resurrection of Christ: Afterwards he sent the Apostles to all Nations, for he was the light of the *Gentiles*.

623. Isa. 49. 6. with *Matth.* 10. 5, 6.

The former place tells, that Christ would be a light to the *Gentiles*, and to restore the preserved of the *Jews*. The latter shewes, that Christ by his Disciples shoud restore the *Jews*. Nor doth this sending of Christ at that time onely to the *Jews*; conclude that Christ did not afterwards make good this promise, for he did make it good afterwards, by sending of his Disciples unto the *Gentiles*. When the Text saith, *Go not into the*

way of the Gentiles, its but to be understood temporarily.

624. Isa. 52. 31. *The Lord hath made bare his holy arme in the eyes of all the Nations.* Matth. 13. 24. *I am not sent but to the lost sheep of the house of Israel.*

Christ was sent for the salvation and redemption of all Nations. His office of teaching, and confirming his Doctrine by Miracles, he discharged only amongst the *Israelites*, as Minister of the Circumcision.

625. Isa. 52. 13. *My servant shall be exalted and extolled, and shall be very high.* Rev. 19. 10. *Our fellow servants and brother must not be worshipped.*

In the first place Christ God and Man is pointed at. In the latter they are the words of a created Angel, not admitting of divine worship.

626. Isa. 53. 2. *He hath no form nor comeliness.* Heb. 1. 3. *The brightness of his fathers glory.*

The Prophet speaks of the passion of Christ, wherein was scorn and great pain, otherwise he is the splendor of his Father, which he presents in goodnesse and majesty, the fairest, the most comely, also in his body white, ruddy, beloved, chosen before thousands; *Cant.* 5.

627. Isa. 53. 8. *Who shall declare his generation?* Mat. 1. 1. *The book of the generation of Jesus Christ.*

The first place is of Christs divinity, whose generation no man can declare, as he is described in the figure of *Melchisedech*; The latter concerning his humanity for according to the flesh he was born of the Virgin *Mary*, *Luk.* 2.

628. Isa. 56. 7. *My house shall be called a house of prayer for all people.* Matth. 6. 6. *When thou prayest, go into thy chamber, and shutting the door pray.*

The Prophet by the name of the house of God, understands not only the Temple built by *Solomon* where the *Jews* yearly came together to worship God, but the Church of which that Temple was but a figure, wherein

Isai. 52.
13.
Revel. 19.
10.

Heb. 7. 3.

Mat. 28.
19.
Mark 16.
15.
Luke 2.

wherein amongst all Nations God is invoked every where. Christ against Hypocrites and boasters, teacheth that it is better to pray in our closet, than hypocritically to pray in publick places; yet he doth not by this precept take away publick prayers in the Church, but he will have us depend on God, and the internall testimony of our own conscience, not on the opinion and applause of men.

John 4.
21, 23.
Ezek. 3.
17.
Ch. 33. 7.

629. Isai. 58. 1. Cry aloud, spare not, lift up thy voice like a Trumpet. Ephes. 4. 31. Let all bitterness, clamours and indignation be taken from you.

In the first place God commands the Prophet to cry aloud against obstinate sinners, and this cry proceeds from zeal to the glory of God, of which Paul speaks, Convince, reprove. In the latter the Apostle forbids crying, which proceeds from anger, troubles the unity of the spirit, and all carnall, boasting, earthly, devillish cries, directed for revenge against our Neighbour.

630. Isai. 59. 21. This is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed. Matth. 23. 38. Your house shall be left unto you desolate.

First God promiseth that he will defend the Church collected together of Jews and Gentiles against the gates of Hell; in the last Christ threatens ruine to the ungratefull people of the Jews, and desolation to them that were blinded by their malice.

631. Isai. 59. ult. My Covenant shall not depart from thee, nor from thy seed for ever. Matth. 21. 43. The Kingdom shall be taken from you.

It is one thing what is done to Gods own peculiar children in a Nation. Another thing what is done to a Nation in generall. God promised his spirituall seed, or the true Israel, that they should not be cast off, but

have the incomes of his Spirit, &c. When Christ saies, the Jews Kingdome should be taken from them, he meanes from the externall Israelites, which were not of the spirituall seed. Nor doth he say, that he would take away the spirituall Kingdome from his Children, but he would take away the externall Kingdome.

632. Isai. 60. 6. The multitude of Camels shall cover thee, the Dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring gold and incense. Mat. 2. 1. The wise men came from the East to Jerusalem, Sheba lay to the South.

Pf. 42. 10.

First this is a generall promise concerning the calling of the Gentiles, that the greatest company of them should give up their names to Christ. The Evangelist doth historically relate the coming of the wise men to Christ out of Persia which in respect of Judea lyeth to the East.

633. Isai. 60. 11. Thy gates shall be open continually, they shall not be shut day nor night. Luk. 13. 24. Strive to enter in by the straight gate.

The heavenly gate is most large, and it stands open to all believers in Christ, who opened it to them, but that all go not in by that gate, it is through their own fault. For Christ denyeth not pardon to such as repent, but such as despise the treasures of Gods patience, who crying to God seek for salvation and are grieved, not so much that they have offended God, but because they see punishment provided for them, which they cannot avoid, and yet they repent not.

634. Isai. 60. 11. Thy gates shall be open continually, they shall not be shut day nor night. Rev. 21. 25. And the gates of it shall not be shut at any day, for there shall be no night there.

The first place shews that the gates of the Church shall continually be open to receive Converts: for by night and day is meant continually. The second place tells us the same, for the gates shall be open all day,

day, that is continually: and whereas *St. John* mentioneth onely the day and not night. He would have us to know, that the light of the Gospel shall be so great, as that in regard of the dispensation under the Law, there should be no night, but all should be day; so that its the same in substance, onely a variation of phrases to shew the glory and light of the Gospel.

* 635. *Isai. 63. 11. Who is this that cometh up from Edom, &c. Glorious in his apparred, &c. Matth. 2. 15. Out of Egypt have I called my Sonne.*

The first place is a description of Christ returning from the conquest of the enemies of his Church, among whom the *Edomites*, none of the last or least propounded as a Type of the spirituall enemies thereof. The second place speaks of Christ, not as returning from the conquest of his enemies, but as returning from the persecution of *Herod*.

636. *Isai. 65. 1. I am found of them that sought me not. 1 Chron. 28. 9. If you seek the Lord, you shall find him; but if you forsake him, he will forsake you.*

The first place is of the calling of the *Gentiles*. In the latter, *David* exhorts *Solomon* to serve God with a perfect heart and a willing mind, and to seek him by holy prayer; so *Christ* teacheth his Disciples, for he movech our hearts to seek him; and gives both the will and the deed, saith *Paul*.

* 637. *Isa. 65. 1. with 1 Chron. 28. 9. and Matth. 7. 7. Seek and find.*

Man is to be considered in a double capacity, as dead in sinne, and not able to seek God, and so were the *Gentiles*. 2. As converted and alive by the grace of God. God finds those first who are in their naturall estate before they find him, of this

the first place. But those that are converted and alive, must seek the Lord before he will be found of them.

638. *Isai. 65. 24. And before they call I will answer, and before they speake I will hear, saith the Lord. 2 Cor. 12. 8. Paul asked of God thrice, that the messenger of Satan might depart from him, and yet was not heard.*

God hears the prayers of the godly, though not according to their will, yet according to their salvation and profit, either giving them what they ask, or deferring them, that they may ask more earnestly, and be content with his grace.

639. *Isai. 66. 2. But to this man will I look, even to him that is poor. (Chap. 57. 15. Chap. 61. 1.) Rom. 2. 6. There is no respect of persons with God.*

God in the Prophet reproving Hypocrites sacrificing with an opinion of their desert, prefers the poor in spirit before them, and him that is contrite and of a sincere heart, professing to do nothing without Gods grace: but God respects not men persons, nor is he a respecter of them, for in graticudes accepting of persons can have no place. And he is accepted with God amongst all Nations who fear God and work righteousness.

* 640. *Isa. 66. 2. with Rom. 2. 1. Looking or approving and taking care of a person, is one thing, accepting of the person, is another. God he looks and approves of the person of the humble, more than the curious fabrick of his materiall Temple, so in the former place, in the latter, he is no acceptor of the persons of men. he chuseth not this man and refuseth that, upon the account of Nation, stock, gifts, birth, breeding, lands, or the like, or refuseth poore men, because they are poore; but he accepts of this man, poore or rich, that is contrite.*

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The

The PROPHECIE OF JEREMIAH.

The sonne of *Hilkias* the Priest, who prophesied at *Jerusalem*, about the year of the world 3324, unto the captivity of *Babylon*, which he foretold, and the desolation of the City and the Temple, and the time of the *Jews* captivity for seventy years. After the captivity he went into *Egypt*, and there he shewed to Idolaters the anger of God, and punishments, with the destruction of *Babylon* by the *Medes* and *Persians*: he prophesied thirty four years.

641. Jer. 3. 5. Will he reserve his anger for ever, will he keep it to the end? *Matth. 25. 46. And these shall go into everlasting destruction.*

Matth. 7. The Prophet speaks in respect of those that are penitent, with whom God is not angry for ever; he chasteneth them indeed with temporall punishments. Christ speaks of obstinately wicked men, of whom God is the severe judge, and he calls them the workers of iniquity.

642. Jer. 3. 14. And I will take remnant of a City, and remnant of a Tribe. *Rev. 7. 4. There were sealed an hundred forty and four thousand of all Tribes.*

The first place signifies, that there should be a few of that people be saved from the Judgement which the Prophet there speaks of, and though it were meant of eternall salvation, yet one of a City, and two of a Tribe being saved this week, and many another, in the conclusion, the whole soules being cast up will be great, if we consider all times. The number of the godly is great in itself, but is small compared with the multitude of the wicked.

643. Jer. 6. 10. Chap. 9. 26. All the house of Israel are uncircumcised in heart. *Rom. 11. 16. If the root be holy, so are the branches.*

All is taken here for the greatest part. The root of the *Jews* was ho-

ly by reason of the Covenant, because they were born from their Father who was in the Covenant, and so were they confederate with God, and separated from the profane Gentiles.

644. Jer. 9. 17. Send for the mourning women. *Ezek. 24. 17. Make no mourning for the dead.*

The former place shews the Judgement of God to fall so heavily upon the people, that they should make a solemn mourning for themselves. The latter place intimates, that the affliction should be so great upon the people, that there should be no mourning for them, because no mourning could expresse it, *pauci cura loquuntur ingentes stupent*; or else this was a peculiar case which breaks not a generall rule.

645. Jer. 10. 23. O Lord, I know that the way of man is not in himself, it is not in man to direct his steps. *Matth. 23. 37. I would have gathered thy children together, and thou wouldst not.*

In spirituall matters that concern his salvation, a man can do nothing that is good. In politick and civil affairs he can indeed do something, but more inclining to evil, than to good.

* 646. Jer. 15. 1. with *Matth. 18. 19.*

The former place speaks, that God may in some cases be so provoked by sinne,

sinne, as he will not hear even two or three gathered together; though the most renowned of Saints. The second place speaks, that God will grant all things which are asked by faith, which must be according to the rule and Cannon of faith, by two or three together.

647. Jer. 17. 5. *Cursed be the man that trusteth in man. Rom. 10. 11. He that believeth in Christ shall not be confounded. Isa. 28. 16.*

The Prophet speaks of bare mortall deceitfull man in himself. The Apostle speaks of man subsisting in the person of the Sonne of God, in whom the fullnesse of the Godhead dwelt bodily.

648. Jer. 15. 1. *If Moses and Samuel stood before me, yet my mind could not be toward this people. Matth. 18. 19. If two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in Heaven.*

In the former place the speech is hypothetickall, as if he should say, though they were amongst the living, and did stand before me, and would turn away my wrath from this people, yet would I not spare them. Christ in the latter promiseth temporall good things, upon condition of repentance.

649. Jer. 17. 10. Chap. 20. 12. *I the Lord search the hearts, I try the reins. 1 Cor. 2. 11. Who knoweth what is in man, but the spirit of man which is in him?*

God is not excluded from knowing what is in the heart; but Angels and men are, be they good or bad.

650. Jer. 22. 11. *Thus saith the Lord touching Sellum the son of Josiah. 2 Kings 23. 30. 2 Chron. 3. 6. The people of the Land took the sonne of Josiah, Joachaz and appointed him to be King.*

Joachaz is called Sellum ironically, because as King Sellum, Israel was led captive into Egypt. Joachaz shall not returne from the Babylonish captivity.

651. Jer. 22. 30. *Thus saith the*

Lord, Write ye this man childlesse, for no man of his seed shall prosper. Mat. 1. 12. Salathiel his son. 1 Chron. 3. 19.

Jekonias died without children, Salathiel the son of Neri was from Nathan, the adopted son of Jekonias, and by succession, not his naturall sonne.

652. Jer. 25. 1. *The fourth year of Jekojakim the son of Josiah King of Judah, was the first year of Nabuchadonozor King of Babylon. Dan. 1. 1. In the third year of Jekojakim King of Judah came Nabuchadonozor King of Babylon to Jerusalem.*

That is in the end of the third year, and the beginning of the fourth year of Jekojakims reign.

* 653. Jer. 25. 1. with Dan. 1. 1. That of Daniel which saith, the third counts from the time he reigned as a vassall to the King of Babylon, 2 Kings 24. 1. having before reigned seven years as a Vassall of Egypt, 2 Kings 23. 34, 36. Now these three years must be understood compleate, because that which is there spoken of hapned the fourth of his reign as in Jerem. 52. 6.

654. Jer. 25. 11. *And this whole Land shall be a desolation and an astonishment, and these Nations shall serve the King of Babylon seventy years. Acts 1. 7. It is not for you to know the times.*

God by a Prophetickall spirit revealed this to Jeremias, and so comforted his people; but we must not curiously search to know the times contrary to Gods will, that is the moment of the day of Judgement, the destruction of the world, which the Father hath reserved in his own power.

655. Jer. 29. 11. *I think toward you thoughts of peace and not of evill. Vers. 17. Thus saith the Lord of hosts, I will send upon them the Famine.*

God gives peace to penitent sinners; but punisheth sinners for their sin. 656. Jer. 31. 15. *Arise thou bare in Ramoth, lamentation and Rachel weeping. Matth. 2. 16. What was done at length in the killing the children at Bethlehem.* The

The Prophets speak often in the present tense, or time past, of things which are to come, for the certainty of the Prophecie. So here he fore-shews the lamentation of the Mothers for the children that were slain at *Bethlehem* by *Herods* command.

657. Jer. 31. 2. *The Lord shall create a new thing on the earth.* Eccl. 1. 10. *There is no new thing under the Sun.*

New things are made by creation, so God the Father created all things new, so we are a new creature in Christ, by sanctification, when we are regenerated by the holy Ghost; by change, so when Christ shall come all things shall be made new.

658. Jer. 31. 31. *Behold, the days come, saith the Lord, and I will make a new Covenant with the house of Israel and the house of Judah.* Match. 5. 17. *I came not to destroy the Law.*

God promised a new Covenant when Christ should come, yet such a one that should not differ from the former Covenant in substance, but sanctified by the *Messiah*. The Doctrine of the Prophets and the Apostles was not changed by the coming of Christ; but remains an eternal Law of leading our life; the ceremonies are abrogated according to their use, but their signification was more declared by his coming, and illustrated, and the Prophecies had their complement in him.

659. Jer. 36. 30. *Thus saith the*

Lord of Jehojakim King of Judah, he shall have none to sit upon the Throne of David. 2 Kings 24. 6. *And his sonne Joakim reigned in his stead.*

Joakim did not sit, that is, he had no fast seat in the Kingdome, for in the third moneth of his Government, *Sedechias* was put by force, not by right, into his place by *Nebuchadonozor*.

660. Jer. 37. 14. *Jeremy said, I fall not away to the Chaldeans.* Chap. 21. 9. *He that goeth out and falls to the Chaldeans shall live.*

Jeremy taken in the gate defendeth his innocency, that he fell not to the *Chaldeans*, nor was a betrayer of his Countrey, but he said, that he would go into the Land of *Benjamin*.

661. Jer. 52. 31. *In the thirty seventh year of the captivity of Jehojakim King of Judah, in the twelfth moneth, in the twenty fifth day of the moneth, Evilmerodach lifted up the head of Jehojakim King of Judah.* 2 Kings 25. 27. *In the thirty seventh year of the captivity of Jehojakim he was lifted up in the twelfth moneth, the seven and twentieth day.*

On the twenty fifth day *Evilmerodach* took counsell, to deliver *Joakim* out of prison, on the twenty seventh day it was concluded and effected, all things being disposed well for his enlargement.

THE THRENES or LAMENTATIONS OF J E R E M I A H.

THe Prophet bewails the destruction of *Jerusalem*, and the Kingdome of *Judah*, and the captivity of the people. He comforteth himself and the people in the promise of God, and commends the cause to God by his prayers.

* 662. Lam.

* 662. **L**am. 3. 31. *The Lord will not cast off for ever.* Lam. ult. ult. *Thou hast utterly rejected us.*

The first place tells, that God may afflict his for a time, yet he will not cast off for ever. The latter place are the words of those sadly afflicted, which makes them think themselves so miserable, as that they were utterly rejected. Or else it may be read by way of Interrogation, *Hast thou utterly rejected us?* not that it doth say, that God would reject them, but that they were so long in affliction, as they thought God had forgotten them.

* 663. Lam. 3. 33. *He afflicts none willingly.* 1 Pet. 4. 19. *They that suffer according to the Will of God.*

It is true, they which suffer, suffer according to Gods will, and yet he afflicts none with delight, or so as taking pleasure in it, or doing it upon recreation, but he is forced thereto by their wickedness.

* 664. Lam. 3. 37. *Who is he that saith, and it cometh to passe, when the Lord commandeth not.* Verse 38. *Out of the mouth of the most High*

proceedeth not both evill and good. Deut. 32. 4. *The works of the Lord are perfect.*

The evill of punishment not of sin is meant in the first place, which is not ill in it self, but in respect of men. For all punishment in respect of God that inflicts it, hath the nature of good.

* 665. Lam. 5. 7. *Our fathers have sinned and are not, and we have born their iniquities.* Ezek. 18. 20. *The Sonnes shall not bear the Fathers iniquities.*

The children succeeding the Parents in their sinnes, succeed them also in their punishments. Godly and penitent children shall not bear the iniquities of their parents for ever, though they be afflicted with temporall punishments.

* 666. Lam. 5. 21. *Turn thou us unto thee O Lord, and we shall be turned.* Psal. 119. ult. Hosea 14. 2. *Turn O Israel to the Lord thy God.*

Conversion and repentance is the work of God, he gives it to the Gentiles; and none but those that are enlightened in their hearts, can truly turn unto God.

Act. 11. 8.

EZEKIEL

H. I S

PROPHESIE

THE Priest the sonne of Buz, who was brought into Babylon under Zekonias, and confirmed the Prophecie of Jeremiab, and comforted the captives, about the year 3350, by the River Chebar, he had the visions from God. He prophesied twenty years.

* 667. **E**zek. 8. 12. *The Lord seeth all things, are naked and open before the eyes of God.* Heb. 4. 13. *All things are naked and open before the eyes of God.*

The Prophet makes mention of what foolish men say, who thought both by their words and deeds, that God saw them not, whose perverse judgment doth not hinder the truth.

which maintains, that all things, be they never so secret, yea the thoughts of our hearts are open before God.

* 668. Ezek. 18. 4. *The soul that sins, that shall dye.* Rom. 5. 6. *Christ died for us.*

The first sentence is legal, and teacheth what must be done by the Law divine or humane, legally. The

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last is Evangelicall, shewing that God for Christs sake freely gives us his grace and salvation.

669. Ezek. 12. 13. *I will bring Zedekiah into Babylon, to the Land of the Chaldees, yet shall he not see it, though he shall dye there.* Jer. 34. 3. *Thine eyes shall behold the eyes of the King of Babylon, and he shall speak with thee mouth to mouth.*

Zedekiah being taken saw the King of Babylon, afterwards they put out his eyes, that he could not see the Land of the Chaldees, nor Babylon in his captivity.

670. Ezek. 16. 3. *Thy birth and thy nativity is from the Land of Canaan.* Rom. 11. 1. *The seed of Abraham.*

Its true, the Israelites were of Abrahams race, yet so degenerate, that they in manners seemed rather to be Ammonites and Hittites, two execrable Nations, they were Canaanites in imitation, Israelites in generation.

671. Ezek. 18. 19. *Walks in my precepts, keep my judgments.* 1 Tim. 19. *The Law was not made for the righteous, but for the wicked and disobedient.*

The Prophet understands the Law that teacheth and enlightens us. The Apostle, the Law that condemns us; For there is no condemnation Rom. 8. 33. to those that are justified in Christ Jesus.

672. Ezek. 18. 21. *But if the wicked will turn from all his sinnes that he hath committed, he shall not dye.* Heb. 6. 4. *It is impossible for those that were once illuminated, if they shall fall away, to renew them again by repentance.*

It is hard and impossible in respect of those who barre themselves out from Gods mercy, and shut their hearts, that they may not be enlightened by the Sun of righteousness, but it is not so in respect of God who would have all men to repent and be saved; yet he justly punisheth with final impenitency, all obstinate and malicious Apostates, and such as sin against the holy Ghost.

673. Ezek. 18. 23. and 33. 11. *God will not the death. He hath no pleasure in the death of the wicked.* Rom. 9. 18. *He hath mercy on whom he will, and whom he will he hardeneth.*

God will not the death of a sinner by his antecedent will, but by his consequent will, or his justice; because he justly punisheth him who rejects the grace of God offered unto him. He hardens therefore permissively, not affectively.

674. Ezek. 18. 23. *I will not the death of him that dieth.* Chap. 3. 18. *Thou shalt die the death.*

God as our Father will not by the Gospel, but as he is our judg and revenger, he will by the Law, that a sinner shall die.

675. Ezek. 18. 23, 32. *I have no pleasure in the death of him that dyeth.* 1 John 5. 16. *A sin unto death.*

God will not the death of him that repents, for his mercy is over all his works. A sinne unto death, is a sinne against the holy Ghost, and so it is called, because it is justly punished with final impenitency.

676. Ezek. 18. 26. *When a righteous man turns away from his righteousness, and doth iniquity, he shall dye in it.* Rom. 8. 30. *Whom he justified, he will glorify.*

Righteous in the first place is not truly so, but only in opinion, so Christ came not to call the just; but the Apostle speaks of those that are truly just, who are justified in Christ, and shall be surely glorified. Or if the place of the Prophet be to be interpreted of him that is truly just, it is conditionall, and so proves nothing, and the contradiction is reconciled.

Ezek. 18. 26. with Heb. 6. 4. The first place speaks Hypothetically. *Qui saltem nihil ponit*, such suppositions say nothing positively, that the supposition is true; the latter place speaks positively. The first place speaks in vindication of Gods justice, that if it were so, that a righteous man would fall, that God would do and so. The latter place speaks

Matth. 9. 13.

speaks in confirmation of those that are godly, that they cannot fall away. The first place speaks of Hypocrites, the latter of real Saints, so as they cannot be in opposition to one another. The former, of such a man as is righteous, by his own righteousness. The latter, by such as is righteous, by the righteousness of Christ.

677. Ezek. 20. 25. *I gave them also Statutes that were not good, and judgements whereby they should not live.* Psalm 19. 9. *The judgements of the Lord are true, and righteous altogether.*

Precepts that are not good are either legall threatnings, by which God menaces curses to the wicked, or false doctrine, when God by his just judgement suffers those that would not believe the truth, but go forward in iniquity, to believe lies.

* 678. Ezek. 20. 25. *I gave them also Statutes which were not good.* Rom. 7. 12. *The Law is holy, just and good.*

God gave them Statutes, which as they relate to the Law-giver were

good, and in themselves were good; but in respect of them that seek justification by them, they will prove such judgments, whereby they shall not live.

679. Ezek. 44. 9. *No stranger uncircumcised in heart and flesh, shall enter into my Sanctuary.* Gal. 5. 2. *If you be circumcised, Christ shall profit you nothing.*

The Prophet means spiritual circumcision by faith in Christ; but the Apostle means nothing but corporall and legall circumcision, which was that the Jews strove to be justified by.

Col. 2. 15.

* 680. Ezek. 48. 35. *Jehova Schamma.*

The Socinians hence would gather, that the name *Jehovah* is not onely attributed to God. But this place proves no such thing, for 'tis a sentence which is as a name to the City, and 'tis not in the nominative, but hath a transicion into the genitive case, and the name of that City shall be the habitation of *Jehovah*, the place of the habitation of *Jehovah*.

DANIEL HIS PROPHECIE.

Daniel was carried young with *Joaquin* to *Babylon*, there he lived seventy years to the time of *Cyrus*, in the yeare 3370. He interprets *Nebuchadnezzars* Dreame of the Image, and writeth what was done under *Nebuchadnezzars* Reign, *Belshazzars* and *Darius*. And describes the four Monarchies, and the eternall Kingdome of Christ, he numbred also the weeks of years of the coming of Christ.

681. Dan. 1. 9. *The King appointed for Daniel and his fellows a daily provision, that at the end of three years they might stand before the King.* Chap. 2. 1. *In the second year of Nebuchadnezzar, the King dreamed a dreame, wherewith his pri-*

or was troubled. Ver. 16. *Daniel was in and desired of the King that he would give him time.*

That was done in the second year after these things were ended, which were appointed for the education of Daniel and his companions under the

the government of *Nebuchadnezzar*. Dan. 1. 5. with Dan. 2. 1. And in the second year of the reign of *Nebuchadnezzar*.

That is, two years after that these young *Jews* had been brought up in the Court, the space of three years, Dan. 1. 5. So that this second year is not to be taken from the Kings Reign, (which fell out in the first) but from *Daniels* Coronation, as it were with wisdom, this dreame following was expounded.

682. Dan. 1. 21. and 6. 28. And *Daniel* continued unto the first year of *King Cyrus*. Chap. 10. 1. In the third year of *Cyrus* King of *Persia*, a thing was revealed to *Daniel*.

In the former place the two following years are not excluded, but it is noted, that God prolonged the life of *Daniel*, untill the time of the return of the people of the *Jews* from *Babylon*. *Daniel* was in his office at Court to the first year of *Cyrus*, then being grown old, he led a quiet private life.

1 Sam. 7. 3. 683. Dan. 2. 46. *Nebuchadnezzar* fell upon his face and worshipped *Daniel*. Deut. 6. 13. & 10. 30. Matth. 4. 10. Thou shalt worship the Lord thy God.

Revel. 19. 10. *Nebuchadnezzar* would have worshipped *Daniel* after the heathen manner, but being better instructed by him, he changed his purpose, being admonished by *Daniel* to worship and adore the true God of gods.

684. Dan. 3. 12. Chap. 2. 49. *Daniel*, *Shadrach*, *Mefhach* and *Abednego* despised the Kings commandments. Rom. 13. 1. Let every soul be subject to the higher powers.

A. 4. 19. ch. 5. 29. God being the highest power we must principally obey him, and above all men, we must obey the Magistrate in things which are not against Gods Word and his true worship.

685. Dan. 4. 27. O King break off thy sinnes by righteousness, and shine iniquities by shewing mercy to the poor. Mat. 23. 7. The Lord hath laid upon him the iniquities of us all.

1 Joh. 1. 7. The Blood of *Jesus Christ* doth cleanse us.

Our finnes before men are redeemed by making satisfaction for injuries, and by sorrow for them; to this *Daniel* exhorts *Nebuchadnezzar*; but before God onely the merits of *Christ Jesus* can take away finnes.

686. Dan. 6. 10. *Daniel*, his windows being open in his chamber toward *Jerusalem*, kneeled upon his knees three times a day and prayed. 2 King. 4. 33. *Elisba* shutting his doores prayed. Matth. 6. 6. *Christ* commands the same.

Daniels work of confession was necessary, lest he should seem to deny God and his truth, by reason of the wicked command of the King. *Christ* forbids not publick prayers, but boasting hypocrisie.

687. Dan. 6. 10. to the 20. The prayer of *Daniel* is contained in many words. Matth. 8. 9. And when ye pray use not many words. Mat. 23. 9.

Daniels prayer was no vain repetitions, but a testimony of his fervent desire poured out in prayer from before the most holy God. So was the prayer of *Moses*, *David*, *Solomon* and our Lord *Jesus Christ*. But in the latter place *Christ* reprehends the foolishnesse of them who think, that by many words repeated they can persuade God.

688. Dan. 9. 17. Cause thy face to shine upon the Sanctuary for the Lords sake. John 16. 24. Ye have hitherto asked nothing in my name.

We do aske in the name of *Christ* with confidence of his merit; that did the godly under the Old Testament comparatively, secretly, implicitly, under a shadow; and a propitiatory; but under the New Testament, simply, nakedly and openly, without any shadows or externall propitiatory; which *Christ* hath abolished.

689. Dan. 9. 25. Unto *Messiah* the Prince shall be seven weeks, and threescore and two weeks. Act. 2. 7. It is not for you to know the times and seasons.

By

By divine revelation seaveny weeks, that is, four hundred and ninety years were foretold to *Daniel*, that within so many years Christ should come and performe

the office of a *Messias*, such a knowing of times is not forbid, but that which is rashly attempted by us without divine revelation.

TEREASAR, that is, as they are commonly called in *Hibernal*. The Prophetes of the twelve minor Prophets, not for their authority, but the quantity of the Book.

H O S E A

P R O P H E S I E S

S O N N E of B E E R I

HE chides the *Jewes* for their idolatry. He shows their casting off, and the espousing of the *Gentiles* to God. He declares salvation to those that should repent. He Prophetised fifty years, in the time of *Osiah*, *Jotham*, *Achaz*, *Ezekias* Kings of *Judah*, and in the dayes of *Jeroboam* sonne of *Joas* King of *Israel*, about the year 3150.

690. **HOS. 1. 2.** Go take thee a wife of whoredoms, and children of whoredoms. *Lev. 21. 14.* A widow, or a divorced woman, or a prostitute, or an harlot, these shall he not take, but a virgin.

The command of God to the prophet was not that he should marry a whore, but a lawfull wife, yet with such an infamy, as though she were a Harlot and her children harlots. By this embleme the *Israelites* are admonished of their spirituall fornication.

* *Hos. 1. 2.* with *Lev. 21. 14.* As for the first place, its probable that all this was commanded, and seemed to the Prophet to be performed in vision, that by this allegory they might perceive their duty toward God, and rebellion against him.

691. *Hos. 1. 7.* I will not save them by bow, nor by sword, nor by bast. *Rom. 13. 4.* The Magistrate beareth not the sword in vain.

The first place is of the conservation of the Kingdom of *Judah* against the *Affrians*, not by corporal weapons but by miracles, which takes not away the lawfull power of the Magistrate against the enemies of the Church, externall or internall.

692. *Hos. 1. 9.* *Ye are not my people.* *Verf. 10.* *Ye are the sons of the living God.*

The Prophet divides the people of *Israel* into those which are, and those which shall be. Those which are he divides into righteous and wicked, the righteous that remain shall be few, but the wicked shall be more; he saith, that even the whole people of *Israel* should forsake God, yet some few should be saved to the coming of the *Messias*, whilst all Nations both *Jewes* and *Gentiles* should be gathered into one people and one sheepfold under one King and one shepherd.

693. *Hos. 2. 13.* I will visit upon

Jer. 3. 18.
Ezek. 34.
27.

onber the dayes of Baalim when the
 Idolaters were destroyed. King 18. 40.
 And the Prophet killed Baals Pro-
 phets in the dayes of Josias.

The Baalims were destroyed in
 the time of Eliu and of Jehu; yet
 their superstition remained and stuck
 in the consciences of the people.

697. Hol. 11. 32. When Israel
 was a childe, then I loved him, and
 called my sonne out of Egypt. Matth.
 2. 13. This Prophecie was fulfilled in
 Christ being brought back from E-
 gypt.

An oath is part of Gods worship
 and therefore the Prophet warneth
 Idolaters not to abuse it as they did
 in Bethel, that they might seem to
 serve God, and not the Calfe.

698. Hol. 13. 4. I by mine ser-
 vants, but not by me. Rom. 13. 1.
 There is no power but of God.

The Prophecie respects the break-
 ing of the Ten Tribes from the house
 of Selsemon, that was not from God,
 as the Israelites did it, who would
 not be subject to the Judge of Is-
 rael, but to the Judges of the
 world, which was from God, because
 he would punish the sinners of Is-
 rael. So I punishe are from God, not
 onely as a scourge, but by reason
 of their power, because the power
 must be distinguished from the cor-
 ruption of the person who wield
 it.

699. Mos. 10. 6. Ephraim shall
 be ashamed, and Israel shall be ashamed,
 Jer. 2. 26. My people shall never be
 ashamed.

It is one thing to be ashamed of sin
 and the baseness of mens wayes, as
 Ephraim and Israel were, when they
 saw themselves in their own colours.

Its another thing to be ashamed of
 the wayes of God: the latter Text
 tells us, we should never be ashamed
 of worshipping God, for he would
 so answer their expectations, and re-
 sist them in their necessities, that they
 should have no cause of being as-
 hamed.

697. Hol. 11. 32. When Israel
 was a childe, then I loved him, and
 called my sonne out of Egypt. Matth.
 2. 13. This Prophecie was fulfilled in
 Christ being brought back from E-
 gypt.

These words were spoken of Is-
 rael Gods adopted Sonne, and of
 his onely begotten Sonne, accord-
 ing to the union of the body with
 the head, and comparison of the
 Type with the truth. The delive-
 rance of the children of Israel out of
 Egypt was a figure of our Redemp-
 tion and freedome by Christ.

698. Hos. 13. 15. O death I will
 be thy plague. O grave I will be thy
 destruction. 1 Cor. 15. 55. O death
 where is thy victory?

The first place may be explain-
 ed by the latter, for in both is
 shewed that death hath lost its
 strength, and is swallowed up in
 victory.

Hos. 13. 14. with 1 Cor. 15.
 55.

That which in one place is cal-
 led plague, in the other is called
 Victory: but the difference of me-
 taphors cansteth not a difference in
 sense, for as a plague conquers
 where it comes, and eats up all, so
 doth death conquer and eat up all,
 and gets Victory.

JOEL
H I S
P R O P H E S I E.
THE
S O N N E of P E T H O E L.

HE Prophesied in the year 3239. That the Israelites should be carried captives into Assyria; he exhorts them to repentance; and promisseth mercy to them that are penitent.

609. Joel 1. 13. Chap. 2. 12. Turn
your self into me with fasting.
with weeping and with mourning.
March 6. 17. When thou fastest
wipe thy head. and wash thy
face, that thou seem not to fast before
men.

Christ discommends not private
or publick fastings, but he taxeth
the hypocrisie of the Pharisees in
their fasts: for godly people must
not sound a Trumpet, but be con-
tent to have God the witness of their
works.

700. Joel 2. 14. Who knoweth
whether God will returne and re-
vise. And garden. James 1. 11.
He that doubts is like a wave of the
sea. Who knoweth? Belongs not to re-
mission of sinnes, but removing of
punishment, for that is to be prayed
for upon condition of the will of
God and our good.

701. Joel 2. 28. Mai. 4. 3. And
it shall come to passe after this that
I will pour out my spirit upon all
flesh. Sam. 32. 2. 2. Pet. 1. 21. Holy
men of God spoke as they were inspired
by the holy Ghost.
Joel speaks of the state of the
Church after the coming of Mes-
siah, and of the compassing of the
spirituall gifts of the Jewish and
Christian members of the Church.
And he teacheth that after the Mes-
siah shall be come, the spirituall gifts
of God shall be greater amongst all
men, but not that all under the

New Testament should have the gift
of Prophecie. The latter places are of
publick and ordinary Prophecie. Joel 1. 28. with 1 Cor. 14. 34.
If suffer ye in woman to speak in the
Church.

If women were to have the spirit
powred upon them in the times im-
mediately after Christs Ascension,
they must they not speak in the
Church. The former place speaks
of extraordinary gifts given to some
women; the latter of a duty lying
upon all. The former is to be
strained to the times next after
Christs life, the latter is a duty lying
upon all times. The former hath
reference to extraordinary parts and
gifts, the latter hath reference on-
ly to ordinary preaching and teach-
ing by way of office.

702. Joel 2. 32. Whosoever calls
upon the name of the Lord, shall be
delivered. Heb. 6. 4. Chap. 12. 26. They
that are once enlightened, if they fall
they cannot be restored.

The first place speaks of the faith-
full who call on the Lords name in
faith. The latter concerning Apo-
states that sinned against the holy
Ghost, who have neither faith nor
true prayer, although they pray with
their lips, for they do it hypocritely,
and therefore their prayer are
an abomination to God.

703. Joel 2. 32. with Heb. 6. 4. The
former place is a promise to those
that can pray. The latter to those
who cannot pray, but actually fall
away.

away. The former is spoken of Gods Children (for God heareth not sinners) the latter speaks of the wicked; for Gods Children never fall away finally from grace, enlightning not being put here for saving knowledge, but a Theory of Christ.

703. Joel 3. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation. Amos 9. 11.

The Tabernacle of David is fallen down; Matth. 24. 1. Acts 15. 16.

The promises of the perpetuity of the Temple and Kingdome of Judah; belong not to the building and walls of the City, or the civill Kingdome, but to the perpetuity of the Kingdome of Christ and his Church, against which the gates of hell shall never be able to prevail, and they are conditionall upon their faith,

obedience and purity of Divine worship.

* Joel 3. 20. with Matth. 24. 1.

The former place is meant of the spirituall Jerusalem and Judah, the Children of God. The latter of the materiall Temple and Jerusalem. The former is a promise (if it be meant of the externall Judah and Jerusalem) which hath a condition, if not expressed yet implied, viz. that they should walk with the Lord. The latter by the threatening of such judgements shew; and implies that they had broke their promise. The former place useth the word for ever. Both in Scripture are many times used for a long season; and so it was in the latter, before the judgement came on Jerusalem after Joels time.

PROPHESIE.

VV H O was of the common people amongst the Heardsmen of Tekoa. He prophesieth of the wrath of God, to the Kings and Kingdomes of Judah and Israel; and he threatens Famine, Sword, Pestilence, desolation and ruine to the neighbours who were enemies to Gods people. He prophesied in the year 353, in the dayes of Josiah King of Judah.

704. A Mos 1. 3, 6, 9, 13, 17. Chap.

1. 2. 3. 6. 9. 13. 17. Forthwith transgressions and for sinne I will not spare, And as long as he reckons but one.

It is a periphrasis of the seventh number which three and four do make, which is called a perfect number in the Scriptures, and a certain number is set for uncertainty, as if he would have said, For many iniquities I will not spare these Nations.

705. Amos 3. 6. Verberet city & still in a day shall it be destroyed. Dicitur enim Dominus Deus Israel, Dominus Deus Israel. The former place speaks of God

as the Author of *malum poenae*, of affliction; the latter of him not as Author *malum culpae*, of sinne. In the former sense, affliction is not simply good in it self evil, or as it is a punishment of God; but in respect of mens understanding or apprehension, and if God should punish sinne with sinne, we cannot say but the punishment is good, as from God; though the sinne be might as practised by man.

706. Amos 3. 18. Was not the day of the Lord darknes? Shall the day of the Lord be light? Shall the day of the Lord be darkness? Shall the day of the Lord be light? Let it come with glory.

The

Rev. 22.

The Prophet speaks of the day of Judgement, of this world which hypocrites desire, who look to be justified in their works, and not of the last judgement, which godly men ought to pray for, and to cry without ceasing, Come Lord Jesus.

* 707. Amos 5. 18. with Matth. 24. 30. & Rev. 6. 10.

The former place speaks of a profane or scoffing desire, either as daring and provoking God to bring that once to passe, which he hath so long threatned. Or as believing that the day should never come to passe; or by an impudent presumption, as if God coming to Judgement should find them innocent, or lesse guilty than they were adjudged to be, and so they are the words of profane persons. The latter place of the desire of the faithfull in humility for the coming of Gods grace. God comes sometimes as a Judge, with vengeance to the wicked, so in the former; and he comes by his Spirit to the godly as a sanctifier, so in the latter.

708. Amos 5. 21. *I hate, I despise your feast dayes.* Exod. 20. 8. *Remember thou keep holy the Sabbath day.*

God hated the feasts and solemnities of the Israelites, because they were defiled with humane traditions, and a Pharisaicall opinion of merit. But he doth not despise the Sabbaths appointed by himself, and feasts which are kept at his command.

709. Amos 5. 26. *But ye have burn the Tabernacle of your Moloch, and Chinn your Images, the star of your God, which you made for your selves. I will cause you to go into captivity beyond Damascus.* Act. 7. 43. *You took up the Tabernacle of Moloch, and the star of your God Rempham, figures which you made to worship them, and I will carry you beyond Babylon.*

Rom. 16.

19.

1 Efd. 2.

17.

Stephen cites this Prophecie, though in divers words, yet in the same sense; so Christ and his Apo-

stles cite other places of the Old Testament. *Moloch* and *Rempham* were the Idols of the *Ammonites*. The *Israelites* of *Damascus* by *Cyromedia* were carried further into *Persia*, and the Countrey of the *Caspians* beyond *Babylon*.

* 710. Amos 5. 26. with Acts 7. 43.

The places have some seeming differences, but thus reconciled; The former place useth the words: the latter place, the matter and sense of those words which accorded to the institution, and transposed some words for perspicuity and evidence. *Rempham* in the latter place is added or put for *Chinn*, if by *Chinn* (as some will) the Planet *Saturne* is meant. *Plinius* in his *Pennulus* calls the *Cinn*, and the *Egyptian* *Anubis* calls *Cyon* in Greek. *Plutarch* conceives to be the same with *Saturne*, then its the same with *Rempham*. Besides *Rephan* in the *Coptick* language, a Tongue extant at this day, (partly consisting of Greek, and partly of old *Egyptian*) is used for *Saturn*, as *Kircherus* saith. We know the *Septuagint* was writ in the Land of *Egypt*, at the instance of *Ptolomeus Philadelphus*, where the Translators using *Rephan*, the noted name for *Saturne* instead of *Chinn*; altered the word and retained the sense a liberty lawfully assumed by the most faithfull Interpreters. And probably Saint *Stephen* spake to the *Jewes* in their own language. But Saint *Luke* writing in Greek, alledgeth his words according to the *Septuagint* Translation. And whereas Saint *Stephen* addeth to worship them, 'tis but an amplification of the meaning which changeth not the sense at all, onely shew the end of their making such a God. Lastly, One place nameth beyond *Damascus*. The other beyond *Babylon*. Saint *Stephen* onely more clearly interprets what the Prophet meant, for 2 *Kings* 16. 9. *Damascus* was not far from thence.

K k

712. Amos

712. Amos 8. 14. *They shall fall and never rise up again.* 1 Cor. 11. 22. *We shall all rise.*

The first place speaks of a resurrection from sinne to grace, or

from death to life, which is denied to impenitent sinners. But the latter speaks of the generall resurrection of our bodies at the last day.

O B A D I A H

H I S

P R O P H E S I E.

HE Prophesieth against the *Idumeans*. He comforteth the *Jews*, and promisetht grace and help to the people of God. He prophesied in the year 3337.

713. **O** Bad. Vers. 15. *As thou hast done it shall be done unto thee.* Rev. 18. 6. *Double unto her double.*

In both places is manifested the just revenge of God; he is commanded to mix double for *Babylon*, according to her works; thereby to shew that the Kingdome of Antichrist shall be most miserably destroyed and trod down.

714. Obad. Vers. 21. *And Saviours shall come upon Mount Sion.* Matth. 1. 21. *Jesus shall save his people from their sins.*

The Prophet means ministeriall

Saviours, that is, the Apostles and other Ministers of the Church, who do serve for the salvation of those that believe in Christ, by the ministry of the word, and not by the merit of their works; and these turning sinners from their evil wayes, do save their souls from death. Christ Jesus is the onely Saviour who takes away the sins of the world, in whom we have redemption by his blood, and remission of our sinnes, according to the riches of his grace, nor is there salvation in any other. *AE. 4. 12.*

Jer. 3. 18.
1 Tim. 4. 16.
Jam. 5. 20.
Isa. 53. 11.
Joh. 1. 29.
Eph. 1. 7.

J O N A H

H I S

P R O P H E S I E.

THe sonne of *Amittai* of the Tribe of *Zebulun*. He was sent to *Nineveh*; the Metropolis of *Assyria* to Preach. First when he refused, he was cast into the Sea, swallowed by a Fish, and the third day he was cast on the Shoar; then being sent again to *Nineveh*, he was angry because God spared them upon their repentance, therefore he was reprehended by God. He prophesied in the year 3116.

715. Jon.

715. JON. 1. 3. *Jonas rose up to flee unto Tharfas from the presence of the Lord.* Vers. 9. *If fear the Lord the God of Heaven, who hath made the Sea and the dry Land.*

Jonas would not flee from God, so much, as to escape his office by flying. Vers. 9. In the midst of the tempest he gives the Mariners an account of his Religion, and of his flight, confessing that for his disobedience that great tempest was sent.

716. JON. 1. 10. *Jonas fleeth so Tharfas from the presence of the Lord.* Psal. 139. 7. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence?*

Jonas was not ignorant that no man could so flee from the face of the Lord, but he thought that if he forsook the holy Land, then all divine apparitions to him would cease, and that God would then call some other man to the office he had laid upon him.

717. JON. 2. 6. *The earth with her barriers was about me for ever.* Vers. 10. *The Fish cast Jonas on the dry Land.*

Jonas thought in the belly of the Whale that he should remain there, but God brought him forth, and shewed thereby that he had power over life and death.

718. JON. 3. 4. *Ten forty dayes and Nineveh shall be overthrown.* Vers. 10. *God spared them.*

The divine commination was conditionall, if they repented not; but because they did embrace the Word of God, and detesting their wickedness, they did turn to the Lord with all their hearts, God spared them. Of such God means speak-

ing thus, If I speak against a Kingdom or a Nation, that I will root it out, and that Nation repents of their evil wayes, I will repent that I thought to do so to them.

719. JON. 3. 4. *Jonas foretold the overthrow of Nineveh, and it was not performed.* Deut. 28. 22. *If a Prophet speak in the name of the Lord, and that thing cometh not to passe, the Lord hath not spoken it; but the Prophet hath spoken is presumptuously.*

That Sermon of Jonas was not so much a prophesie as a commination. *Adas* speaks not of comminations and Prophesies which have a condition included, but of such Prophesies as are absolute, as *Samuel* foretold to *Saul*, that two men should meet him.

720. JON. 3. 9. *Who knows whether God will return and repent?* Mal. 3. 6. *The Lord change not.* Numb. 23. 19. Jon. 1. 7.

Repentance and passions of men are attributed to God, not properly but figuratively, and by way of comparison, and by Anthropopathy, whilst God shews himself as a man repenting; otherwise with God there is no change.

721. JON. 4. 11. *In Nineveh were more then sixscore thousand persons, which partly by want of age, and partly by simplicity did not know their right hand from their left.* Gen. 8. 21. *The imagination of mans heart is prone to evil from his youth.*

Between the right and the left hand they did not know the difference, who were yet so young as to be free from actual sinnes, and others in years that were simple and sincere.

Jer. 10. 7, 9, 10.

Jam. 1. 17.

MICAH

M I C A H

H I S

P R O P H E S I E.

THe *Morabite* against the Kings, the Judges, the Priests and false Prophets in *Judah* and *Israel*. He threatens perdition to impenitent sinners, and promiseth salvation to the Saints which remained. He prophesied in the year 3197.

723. **M**icah 5. 2. *And thou Bethlehem Ephrata, though thou be little amongst the thousands of Judah, out of thee shall he come forth unto me, that is, to be Ruler in Israel.* Matth. 2. 6. *And thou Bethlehem in the Land of Judah, art not the least amongst the Princes of Judah, for out of thee shall come a Governour that shall rule my people Israel.*

The Prophet calls it *Bethlehem Ephrata*, and *Matthew*, *Bethlehem Judah*, for a difference from another City so called in the Tribe of *Zabulon*. It was indeed a little Town before Christs coming, before Christ was born, but afterwards it became a most noble City, because the *Messias* was born there. *Matthew* cites the place of the Prophet faithfully, which the Pharisees had corrupted, and sets down the words which the Pharisees speak unto *Herod*.

Micah 5. 2. *And thou Bethlehem Ephrata, out of thee shall he come forth unto me that shall be Ruler in Israel.* Joh. 7. 127. *Whence Christ is, no man knows.*

The Prophet expressly names the place of Christs nativity; the *Jewes* not knowing Christ to be the true God, did mingle his temporall generation with his eternall, contending amongst themselves: Doth not the Scripture say, that being of the seed of *David*, Christ should come from the City of *David*?

* Micah 5. 2. with *Matth.* 2. 6. *Bethlehems* both Texts speak of that in *Judah*, *The thousands of Judah*. The latter saith, *The Princes of Judah*. The Tribes of *Israel* being divided

into thousands, every one had a head or Prince, whereupon *St. Matthew* instead of thousands saith Princes. *Aleph* signifies both a thousand and a Commander over a thousand. *Thou art not the least*, though thou be little. The words in *Matthew* are either to be taken as spoken by the *Jewes* or as the Evangelists, as spoken by the chief Priest and Scribes to *Herod*, for the place of Christs birth, called not the least; either reading the words of *Micah* interrogatively in a negative sense: or varying the Text out of ignorance, or of set purpose before *Herod*. Or as they are spoken by the Evangelist, *Bethlehem* was little when *David* was born there: not little but famous; for and after the true son of *David*, and son of God, was born there.

724. Micah 7. 5. *Trust ye not in a friend.* 1 Cor. 13. 7. *Charity believeth all things.*

The first place is a rule of Prudence needfull for Charity. The Prophet bids us not to suspect ill of all men, but he complains of the corrupt manners of his times, when men could believe no man; therefore he saith, we must deal circumspectiv, which is agreeing to Charity, lest we be defrauded by craft or malice. Christ himself did not trust himself with the *Jewes*, because he knew all men, and knew what was in man.

Joh. 2. 25,
26.

725. Micah 7. 9. *I will bear the indignation of the Lord, because I have sinned.* Verf. 9. *He will bring me forth to the light, and I shall behold his righteousness.* The

The people of *Israel* being miserably afflicted, could not boast in the sight of God of their innocence, therefore they ought patiently to endure Gods corrections; but before their enemies being innocent, they did rise up by divine help. The

Babylonians were formerly to the *Israelites* as the *Turks* and *Tatars* are now adays to the *Christians*, afflicting us without cause, though in the sight of God we are not without fault.

N A H U M

P R O P H E S I E

T H E

E L K O S H I T E

HE Propheteth against the *Assyrians*. He denounceth destruction to the *Ninives* an hundred years after *Jonas*; he comforts the *Jews*, preaching unto them the message of peace.

725. **N**ahum 1. 2. The Lord is angry, and is furious.

Psalm 103. 8. The Lord is very pitiful, long suffering, and full of mercy.

God is jealous, a severe Judge and revenger, not pardoning the sinnes and wickednesse of impenitent sinners; but he is most mercifull as a tender Father to the godly, and such as be penitent.

726. Nahum 1. 9. Affliction shall not rise up the second time. Rom. 1. 28. The wicked shall be punished in this world, when they are delivered up to a reprobate sense, to do those things which are not convenient, and in the world to come with eternal destruction.

Justice doth not punish twice sufficiently for the same fault; but it is not disagreeing to justice to

inflict divers degrees of punishments for the same fault: so temporall punishments to the wicked, are but the beginning of eternall punishments. But the Prophet teacheth here, that God will so deal with the *Assyrians* in the Land of *Judab*, that there shall be no need of a second judgment.

727. Nahum 1. 15. For the wicked shall no more passe through thee. 2 Kings. 24. 1. Chap. 25. 1. *Nebuchadnezzar* invaded the Land of *Judab* and spoiled it.

The Prophet speaks of *Sennacherib*, that he should come no more into the Land of *Judab*, for he was killed by his own sonnes. Also the words of the Prophet may be understood concerning the perfect blessedness of the next world.

H A B A K K U K

H I S

P R O P H E S I E.

HE foretels to the *Jewes* when they sinned, their destruction by the *Chaldeans*. He comforts the faithfull with the coming of the *Messias*, and the destruction of the *Babylonians*. He prays for the ignorant. He prophesied in the year 5290.

728. **H**ab. 1. 5. Behold you among the heathen and regard, for I will work a work in your dayes, which you will not believe though it be told you. Act. 13. 41. Paul refers these words to the resurrection of Christ.

The Apostle compares the resurrection of Christ with the wonderful deliverance of the *Jews* from the bondage of *Babylon*, which though their forefathers would not believe, yet they found it to be true, so their posterity must needs acknowledge that Christ was raised from the dead.

729. Hab. 2. 4. The just shall live by his faith. Math. 9. 2. Jesus seeing their faith.

Every one shall live by his own faith to eternall life; but another mans faith or prayers may obtain from God for us temporall benefits or deliverance. In the latter place Christ speaks not onely of their faith, who brought the man to him that was sick of the Palsie, but of his faith also.

730. Hab. 2. 4. The just shall live by his faith. Luk. 10. 28. Do this and live.

We live and are justified by faith,

not for our faith, but because by faith we lay hold on Christ. Do this, faith Christ, to the Lawyer, that from the Law he might learn to know his own weakness, and not thus by observing the Law he might deserve life, for by the Law, no man is justified in the sight of God.

Rom. 3. 9.
Gal. 3. 24.

Hab. 2. 4. with Act. 10. 28. The former speaks of our living in sanctification by faith alone; the latter speaks of Christs answer to one that thought he could live by the Law, which was to convince him by the Law, that he could not expect life in his deeds, but by his faith in Christ: Besides no man can do this without faith. So as though we live by faith alone, yet that faith which makes us live, is not alone, but makes us do this.

731. Hab. 2. 4. with Phil. 2. 8. Now we live, if you stand fast with the Lord.

We live by our own faith, to justification and salvation; we live comfortably when we see the faith of others; and so the first place the just man lives to justification, &c. by his own faith. Thus and the rest of the brethren were comforted exceedingly, when they knew the *Thes-salonians* stood fast in the Lord.

ZEPHANIAH.

ZEPHANIAH

HIS

PROPHESIE.

THe sonne of *Cushi*, he prophesieth to the unbelieving *Jews* their destruction by their Neighbour Nations, and to those Nations their extermination by other Nations; But deliverance to believers. He prophesied about the year 3451.

732. **Z**eph. 1. 5. He prophesied in the dayes of *Josiah* of the evils which should come upon *Judah*. 2 King. 23. 3. *Josiah* and all the people made a covenant with the Lord, that they should walk after God with all their hearts.

The Prophecie by a legall commination moved both King and people to manifest their zeal. But he frightened the wicked Hypocrites, and such as were averse from God, by threatening them, that so they might forsake their sins.

733. Zeph. 1. 7. The day of the Lord is at hand. 2 Thes. 2. 3. Be not terrified as though the day of the Lord were at hand.

In the former place by the day of the Lord is understood the nearness of the *Babylonish* captivity. In the latter the coming of the Lord to Judgement, the time whereof is not for us to know.

734. Zeph. 2. 7. I said, surely I will fear me. Ver. 7. But they corrupted their own doing.

I said] The Lord used that word after the manner of men, not as though he had failed of his hope; for all things are known to him before they be; but as if he should say, Who would think you should be so hardened, that my very threatnings should not move you?

HAGGAI

HIS

PROPHESIE.

He rebuked the *Jews* for that they did not rebuild the Temple, and exhorts them to build it, and describes the magnificence of the second Temple. He prophesied after the captivity of *Babylon* under *Darius Hystaspis*, in the year 3444.

735. Hagg.

735. **H**aggai 1. 8. *Bring wood and build the house. Mai. 66. 1. Thou saith the Lord, Heaven is my seat, and the earth is my footstole, what house is that you will build unto me?*

The rebuilding of the Temple was accepted with God, for the holy convocation, and the worship in it to Gods glory; that was with the Priesthood and Leviticall Rites a Type of Christ; unto whose coming only it was to endure.

736. Haggai 2. 3. *You that saw this house in its first glory, and how do you see it now? Is it not in comparison of it as nothing? Verse 9. The glory of this latter house shall be greater than that of the former house, saith the Lord of Hosts.*

The structure indeed of this house, did not answer the Majesty of the first house built by Solomon. Yet the spirituall glory of this latter house shall be greater than the former house, because the Lord himself came into it, and preached in it, disputed, and wrought great miracles there.

737. Haggai 2. 4. *Do so, for I am with you, saith the Lord of Hosts.*

Zach. 1. 12. *O Lord of Hosts, how long wilt it be ere thou have pity on Jerusalem?*

In the first place the Prophet comforts the people by the hope of promises in Christ, promising that God would be present there with his people after the captivity of Babylon. In the latter Christ intercedes for his Church, which hath sinned against God, and was punished by a just judgement of God with a Babylonian captivity for seventy years.

738. Haggai 2. 4. with Zach. 1. 12.

The former place is conditional. I am with you if you do so. The latter shews, that they were in affliction, and so it implies they had broken their condition.

739. Haggai 2. 6. *Yet a little while and I will shake the Heaven and the Earth, and the desire of all Nations shall come. This Prophecie was fulfilled after five hundred years under Augustus Caesar, Luk. 2. 11.*

With God a thousand yeares are but as one day, or one watch in the night.

ZECHARIAH

H I S

P R O P H E S H E S

THE sonne of Barachiah. He warns the *Jewes* to repeat, to build the Temple, he makes mention of his Visions, and explains them by the effusion of the Spirit of grace and pray-
er. He prophesied after the returne from Babylon, in the year of the world 3456.

740. Zech.

740. Zech. 1. 3. *Turn unto me, and I will turn unto you.* Joh. 6. 44. *No man comes unto me unlesse my Father draw him.*

The first place is legal, requiring of us what we ought, and not what we can do. The latter is Evangelicall, for no man comes unto God, unless God draw him by his Spirit. Therefore we must pray diligently, Convert me O Lord that I may be converted, because thou O Lord art my God.

741. Zech. 1. 17. Chap. 2. 10. *The Lord shall yet comfort Zion, and shall yet chose Jerusalem.* Eph. 1. 4. *God the Father chose us in Christ before the foundations of the world.*

The election of a certain people to be a visible Church, in the first place is taken metonymically, for by that deed God sheweth that he hath confirmed the election of Jerusalem. In the latter God speaks of our election unto eternall life.

742. Zech. 2. 8. *He that toucheth you, toucheth the apple of mine eye.* Isa. 3. 1. *Behold the Lord of hosts doth take away from Jerusalem the whole stay of bread.*

In the first place is contained the promise of God to the faithfull that keep his Covenant. In the latter is the pronouncing of judgement against the obstinate Jews. God is said to have kept his people as the apple of his eye so long as they were obedient. But temporall punishments inflicted on the wicked do not infringe the truth of his promise and of divine performance.

743. Zech. 3. 9. *I will remove the iniquity of his land in one day.* Rev. 13. 8. *Christ slain from the beginning of the world.*

In one day is the performance of Christs passion, who dying for our sins restored us unto life. But he was slain from the beginning of the world in Gods determinations by election, virtue, efficacy, and acceptation, and in respect of the fruits of it, which redounded to the Church under the Old Testament.

744. Zech. 6. 13. *He shall sit and rule upon his throne.* Isa. 9. 7. *He shall sit upon the throne of David, and upon his Kingdom.* Luk. 1. 33.

Christ in respect of his divine nature hath his throne from everlasting to everlasting. But in respect of his humanity, being he is born of the seed of David according to the flesh, the Lord God hath given him a throne, that he may reign over the house of Jacob for ever.

745. Zech. 11. 12. *They weighed for my price thirty pieces of silver.* Matth. 27. 9. *Then was fulfilled what was spoken by Jeremiah the Prophet, they took thirty pieces of silver, the price of him that was valued, whom they did value.*

Ensebius saith, that Jeremiahs DeDemons name was put for Zecchariahs name, by the error of the Scrivener. One of Jeremiah some make the computation, where he makes mention of seventeen shekels, which make thirty pieces of silver, Jer. 32. 9.

746. Zech. 13. 7. *Awake o sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered.* Joh. 10. 10. *No man takes away my life from me.*

The Prophet mentioneth God the Father commanding in the name of the whole Trinity, whose words outwardly are common to the three Persons, and undivided, that his shepherd, namely Christ, should be slain, that contradicts not Christs words, who willingly laid down his life for us.

747. Zech. 13. 7. *The sheep shall be scattered.* Joh. 17. 12. *Those that thou gavest unto me I have kept them.* Chap. 18. 9, 10. *I have not lost one.*

God the Father speaks of the scattering, Christ of the keeping. That scattering takes not away Christs keeping, because none of the Apostles which his Father gave to him perished but the sonne of perdition.

Deut. 32.
10.
Psal. 17. 8.

MALACHIE

H I S

P R O P H E S I E

HE complains of the wickednesse of the people of the Jews and the Priests. He comforts the godly. Threatens the wicked. Exhorts all to repentance and faith in Christ. He was the last that prophesied before Christs incarnation. In the year of the world 3513.

748. **M**AL. 1. 2. *Was not Esau Jacobs brother? saith the Lord, yet I loved Jacob and hated Esau. 2 Chron. 19. 7. There is no accepting of persons with God.*

God is a most free agent, and doth all things that he doth according to his own good pleasure, he respects not the externall quality of the person, nor his condition, nation, sex, riches, poverty, hatred, &c. so he loved Jacob, revealed himself unto him, gave to his posterity the Land of Canaan. He neglected Esau who was Isaacs eldest sonne, and most beloved of his Father, nor was he bound by any Laws to do otherwise unto him.

749. Mal. 1. 8. *If you offer the blind, the lame, the sick for sacrifice, is it not evill? Psal. 50. 8. I will not reprove thee for thy burnt sacrifices.*

The Prophet speaks of sacrifices, the Psalmist of the sacrificers. Sacrifices were to be offered unto God

without spot or fault, not blind, or lame, but without sores, scabs or blisters, for Christ of whom they were Lev. 22. but but Types, was an obligation, most pure and absolute and free from all spots, for our sins. 22, 25.

750. Mal. 2. 7. *The Priests lips should keep knowledge, and they should seek the Law at his mouth. Mat. 22. 29. You erre not knowing the Scriptures of God.*

The first place is concerning the office of the Priests, who were bound to keep knowledge that the people might seek for knowledge at their mouth, and they were to answer the people that inquired concerning the Law. The latter is concerning the ignorance of the Priests, who sit upon Moses chair, contrary to Gods commandement and their own duty, which was the cause that the people together with the Priests and the Scribes ran to errour.

Lev. 10. 11.

Hitherto we have described the Reconciliations of appearing contrarieties in the Canon of the Old Testament, for the space of four thousand years; from the creation of the world, from Adam, Noah, Abraham and Solomon, untill the time that Christ came. Now follow those of the New Testament, from Christs Nativity to the end of the world.

The End of the Prophets.



RECONCILING

Of Places of the

New-Testament



THE Scripture of the New-Testament is the Word of God written, after Christ was revealed, by the Apostles and Evangelists, in the *Greek* Tongue, some few things were written in *Hebrew*, namely, *St. Matthew's* Gospel, and the Epistle to the *Hebrews*. It is divided into Evangelical and Epistolical Books. Those are the Evangelical books, which contain a part of the glad tidings, or the holy Gospel of our Lord Jesus Christ; with the History from his Nativity to his Ascension into Heaven, at the thirty fourth year of his Age.

Euseb. l. 3
c. 26. l. 6.
c. 11.
19. *Jerom.*
in *Catal.*
Scriptas
vnm,

The Gospel of St. Matthew.

IT contains the Genealogy of Jesus Christ, his Birth, Education, his Prophesical Office in Preaching, Miracles; his Priestly Office in the Oblation of himself for our sins; and his Kingly Office in his rising from the dead, and the Government of his Church.

749. **M**A T. 1. 1. *The book of the Generation, &c. Isa. 53. 8. Who shall declare his Generation?*

The former place speaks of his Generation as Man, as the Son of Mary, and supposed Son of Joseph; The latter place, not according to his Humanity, but Divinity, so who shall declare the Excellency and Manner of his Generation; or if the Prophet must be interpreted to speak according to his Humanity, then we must say, there is a very few only can declare his Generation; neither is it possible to express his Humane Generation to the full, because

750. **M**A T. 1. 1. *The book of the generation of Jesus Christ.* Tit. 1. 4. Tit. 3. 9. *Avoid foolish and endless genealogies.*

The knowledge of Christs genealogy is more profitable, that we may know Jesus to be the true Messias promised, of the seed of Abraham, and David. Paul condemns the madness of those who sell mens fortunes by their Nativities, and such as move unprofitable questions concerning genealogies, which the Jews addicted themselves much to, neglecting the study of godliness; those

he bids us to avoid as vain, and idle, and Heathenish fancies.

Mat. 1. 1. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Luk. 3. 23; 38. Who was the son of Heli, Nagge, Mathat &c. of Adam of God.

Matthew and Luke differ not; Matthew describes the genealogy of Christ by the Line of Solomon to Joseph. Luke by Nathan, another son of David, from Joseph's Father in law, who was called Eli, to David, and so far as Adam the father of mankind.

** Mat. 1. 1. with 1 Tim. 1. 4.*

The first speaks of a certain Genealogy, and generation; the second speaks of an uncertain and vexatious generation. There were some, who probably being Jews naturally, and such Christians, were addicted to these genealogies that they might have a pretence of claiming kindred of Christ; they made no end of drawing down their lines of descent from David, or else they would make a scrupulous search after genealogies about Christ, about which there were great controversies in the Church, when as Herod had burnt all public Records that were of that nature. *Matthew and Mark*

had set down what was needful herein.

Mat. 1. 2. Salmon began the line of David. How could Salmon beget children of Rahab the Harlot, if he entered not into the land of Canaan, for none which came out of Egypt was to enter in, except Joshua and Caleb.

Ans. Although Salmon came out of Egypt, yet not being twenty years old, he was not under the Curse of the Word, Num. 14. 29.

Mat. 1. 6. David the King began Solomon. Luk. 3. 31. Who was the son of Nathan, who was the son of David.

Matthew observes the natural order descending from Fathers to the Sons. Luke ascends from the Sons to the Fathers. Matthew by Solomon

and his posterity reckons the forefathers of Christ from David to Salathiel; Luke by Nathan and his posterity; for Solomons race being extinct, Christ was born of the posterity of Nathan according to the flesh.

** Mat. 1. 6. with Luk. 3. 31.*

Matthew observes the order of nature descending from the Fathers to the Sons; on the contrary, Luke inverts the Order ascending from the Sons to the Fathers. 2. Matthew reckons not all, he begins from Abraham only; Luke accounts all, and ascends even to Adam, and God himself. Matthew begins at Abraham; for God chose the seed of Abraham to beget Christ on and therefore he only mentions Abraham's posterity. Luke considering both Jews and Gentiles had need of Christ, and that he was promised to all Adams posterity, he deduced his Original from him, and so from God.

3. Matthew derives Christ from David, by Solomon and his posterity to Salathiel: Luke by Nathan and his posterity. Matthew recites the legal Genealogy, that line by which the kingdom was conveyed from Solomon to Salathiel, which King ended in Jeconiah, and after when the kingdom was translated to Nabhons posterity. Luke derives it from Nathan by a natural Genealogy. 4. Matthew and Mark differ in accounting the Genealogy from Salathiel to Joseph the husband of Mary, and though some think these were the same which had different names yet 'tis not to be imagined, in regard there are so many together, and their numbers do not agree; some would have Matthew to repeat the Genealogy by Mary, Luke by Joseph.

754. Mat. 1. 8. Joram began Ozias, with 2 Chro. 22. 1. And the inhabitants of Jerusalem made Abaziah his youngest son King, 2 Kin. 12. 24. 2 Chro. 23. 1. 2 Chro. 25. 1. 25. 2 Chro. 26. 1 Chro. 3. 10, 11.

Joram began Ozias, but not immediately, for three Kings came between, Abaziah, Joash, and Amaziah,

Amaziah, 1 *Chro.* 3. 11, 12. It is likely those three Kings were omitted, because *Matthew* intended to keep within the compass of fourteen generations here as well as afterwards; and some think these three Kings were omitted, rather than others, because Gods curse lay on *Joram* for marrying of *Ahab's* daughter, to the fourth generation, as his blessing was on *Jehoiada* for destroying *Ahab's* posterity, 2 *Kin.* 10. 30. *I will visit the sins of the fathers upon the children to the third and fourth generation.* In sign of his Judgment he blots out of this line to the fourth generation. It is the manner of Scripture very often to leave mens names out of certain Stories and Records, to shew a distaste at some evil in them: So all *Cains* posterity is blotted out of the book of the *Chronicles*, as it was out of the world by the flood.

* 753. *Mar.* 1. 11. *Josias* begat *Jechonias*. 1 *Chro.* 3. 13, 16. *Josias* begat *Josiah*, and *Josiah* begat *Jechonias* his son.

Josiah is left out to make up fourteen generations from *David* to the Captivity into *Babylon*; it may be the reason why *Josiah* was not inserted, was, because he that was neither fit to be lamented, nor to be buried like one of the Kings of *Judah*, *Jer.* 22. 18, 19. was more unfit to come into the line of the Kings of *Judah*, that leadeth to Christ.

Some conceive, because mention is made of *Jechonias*, his brethren must be meant *Jehoiakim*, because *Jechonias* had no brethren, and that his brethren are here mentioned, because two of them were Kings, *Jehoiakim* and *Zedekiah*: Yet were they all noted for calamity, to shew, that it was no strange thing to see the Royal Stock so low afterwards: Yet *Jechonias* is said to have a brother called *Zedekiah*, 1 *Chro.* 3. 16. which cannot be *Zedekiah* his Uncle, that was King after him, for he was reckoned there, *vers.* 15. as the son of *Josiah*.

756. *Mar.* 1. 12. *Jechonias* begat

Salathiel. *Luk.* 3. 27. *Salathiel* was the son of *Neri*, *Melchi*, *Addi*.

Jechonias died without children; *Salathiel* was the natural son of *Neri*, born from *David* by *Nathan*; the legal son of *Jechonias*, because he succeeded him by right in the Kingdom.

* *Mat.* 1. 12. with *Luk.* 3. 27.

Jechonias was father to *Salathiel*, as *Baasha* was to *Ahab*, 1 *Kin.* 20. 34. not by generation, but by precession, for *Jechonias* in very deed was childless, *Jer.* 22. 30. and the natural father of *Salathiel* was *Neri*, *Luk.* 3. 27. yet he is said to beget him, because he declared and owned him for his next heir and successor. As God is said to beget Christ on the day of his resurrection, *Psa.* 2. 7. *Alf.* 13. that is, declared him to be his son.

* *Mat.* 1. 12. with *Luk.* 3. 27.

Salathiel was the son of *Neri* by nature, and the son of *Jechonias* legally in regard of succession in the same kingdom. After this manner *Zedekias* is the brother of *Jechonias* or *Jehoiakim*, 2 *Chro.* 36. 10. and uncle, 2 *Kin.* 14. 17. and son, 1 *Chro.* 3. 16. His brother by generation, and his son by right of succession; on this manner *Matthew* and *Luke* are reconciled in the Genealogy of Christ, for the one follows the natural order, as *Luke*, and the other the legal.

Mat. 1. 12. And *Salathiel* begat *Zerobabel*. 1 *Chro.* 3. 19. And the sons of *Pedaiah* were *Zerobabel* — *Salathiel* begat *Pedaiah*, 1 *Chro.* 3. 18. *Jechonias* begat *Salathiel*, 1 *Chro.* 3. 17.

Zerobabel was either another than that which is meant in 1 *Chro.* 3. or else *Salathiel* died without children, and *Pedaiah* took his wife, and raised up seed to his brother according to the Law, and then he was the legal son of *Salathiel*, &c. the natural son of *Pedaiah*, or else the masculine line of *Solomon's* house failed in *Jechonias*; the dignity turned over to the line of *Nathan*, first settled upon *Salathiel*, but first shewed it self eminently in *Zerobabel*, therefore when mention is made of *Zerobabel*, constantly he is called the

the son of *Pedaiah*, a man of no action, but obscure; and he was called the son of *Salathiel*, in whom the head of the Family began; for *Jechonah* was as a fig-tree plucked off, *Jer.* 22. 24. and *Zerobabel* was set on again in his stead, *Hag.* 2. 23.

* 757. *MAT.* 1. 13. *Zerobabel began Abund*, with *Luk.* 3. 27. *Which was the son of Rhesa, which was the son of Zerobabel.* *1 Chron.* 3. 17, 20. there is no mention of *Abund*, or of *Rhesa*.

In Scripture its usual for one man to have several names, so its to be understood of these; the eldest son of *Zerobabel*, to whom the head lately fallen to that house was to descend, was called *Mesullam*, either in memorial of *Solomon*, the glory of that House, or from the signification of the word, which importeth, Required; or from the peaceable building and inhabiting *Jerusalem* after their return from *Babel*; *Mesullam* was called also *Abund*, in remembrance of his fathers glory, and his second brother *Hananah* was called also *Rhesa*, that is the chief, because Christ descended from him. Or else we must say, that here the Old Testament is silent, and neither *Abund*, nor any of his posterity mentioned *1 Chron.* 3. 19. It may be the Evangelist had the rest either by tradition, or out of civil Records.

* 758. *MAT.* 1. 22, 23. *All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall conceive, &c.* *Isa.* 7. 14. *Behold a Virgin, &c.*

Not that the Prediction was the cause of the accomplishment, the accomplishment rather the cause of the Prediction; but this is said to shew, that the accomplishment was necessarily fulfilled in due time, and both the one and the other concurred. *Doubt*. That in *Isaiah* was meant, say the Jews, of the Prophets wife, this of *Matthew*, of *Mary*. The Prophets wife did bring forth, *Chap.* 8. *Shearjashub*; the sign was given to *Asa*, therefore not so long after to be fulfilled. *Answer*. It is usual to give signs of things soon to come, which

happen long after, *1 Sam.* 2. 34. *1 Kin.* 22. 25. There were two signs set forth by the Prophet in *Isa.* 7. The one of a temporal deliverance, in token whereof he bringeth his son *Shearjashub*, *ver.* 14. The other of an eternal deliverance by the Son of God, who was to come of a Virgin. He could not call his own son *Emmanuel*, &c., *Esa.* 8. 8, 10, and to ascribe such wisdom to him; the Jews say. *Almah* doth not strictly signify a Virgin. But there are three words which signify and betoken Virginitie in the Hebrew: The first, *Naarah*, any young woman, whether a Virgin or not. Secondly, *Bethulah*, a Virgin, though she be not young, and sometime it may be otherwise taken. Thirdly, *Almah*, properly a young Virgin, and not at all touched, it imports youth and virginity, which is the word here, and so not applicable to the Prophets Wife, or any save *Mary*. It had been no wonder for any woman that had known a man to bear a son, the wonder was, that a Virgin, or one that knew no man, should bear a son.

* 759. *MAT.* 2. 1. *Behold, wise men came from the East to Jerusalem.* *Chap.* 11. 25. *I confess to thee Lord, because thou hast hid these things from the wise, &c.*

The Wise men were led to Christ, not by humane, but divine wisdom, acknowledging that in Christ were hid all the treasures of wisdom and knowledge; Christ rejects no such wise men, but such as are not wise from Gods Spirit, and yet think themselves wise, following the wisdom of this world; as the Heathen Philosophers, and the Pharisees amongst the Jews, and those that are wise now adays with fleshly wisdom.

* *MAT.* 2. 3. with *MAT.* 11. 25.

The former place speaks of some Wise men, whether worldly wise, Astrologers, Wizards, &c. The latter faith, God revealed these things not to the wise, i.e. worldly wise, or wise in their own opinions, but to the men,

Col. 2. 3.
Rom. 1.
25.
Mat. 23.
23.
Luk. 11.
12.
1 Cor. 1.
26.

men, who became as children in their opinion, and were as children ready to be instructed; if worldly wise men would leave their high thoughts and opinions of themselves, and become docible, and little children (as these wise men were) they might understand the mind of God, and see Christ. The former place is understood of such Wise men as were so in the opinion of the World, and by Profession, though not so in the opinion of themselves. The latter place is understood of such, as are wise in themselves, and that the world adjudges wise.

* 760. Mat. 2. 23. *He shall be called a Nazarene.* Isa. 11. 1. *There shall come forth a rod out of the stem of Jesse.*

There is not any place which in direct words calls Christ a Nazarene; The former place saith, that it might be fulfilled which is written by the Prophets. But this place is equivalent to it; some things are spoken Enigmatically by the Prophets, some things Allegorically: Every thing that is spoken Enigmatically is spoken Allegorically, but every thing which is spoken Allegorically is not therefore spoken Enigmatically. This was spoken Enigmatically and Allegorically of Christ, for, Isa. 11. 1. Christ is said to be a rod or branch *Nazer*, which indifferently signifies a *branch*, and the *City of Nazareth*, one and the same word denoting Christ, and the place where Christ should be born. There were three sorts of *Nazarenes*: First, Those who were so by profession of *Moses* his Law, Num. 6. Secondly, Those who lived in *Nazareth* the City. Thirdly, Those who were *Votives* and *Natives*; Christ was said to be a *Nazer*, or *Nazarene* the second way.

761. Mat. 3. 1. *John the Baptist preached in the wilderness.* Luk. 3. 3. *He came into all the Country about Jordan preaching by the Desert.*

Matthew means not the inward remote parts separated from the company of men, but the fore-parts,

a Mountainous Country lying about *Jordan*.

* Mat. 3. 1. with Luk. 3. 1.

The former place saith no more than that he was preaching in the wilderness, and the latter, that he was in the Country about *Jordan* preaching, which are thus reconciled: The wilderness is meant either that which is called so, and yet had in it Villages and Cities, as *Jos. 15. 61, 62. 1 Sam. 23. 14, 24.* some of which probably were in the Territories, and under the command of *Hebron*, the place where *John* was born: for there is mention of the Cities of *Hebron*, 2 *Sam. 2. 3.* Or the Wilderness is taken for the inmost Wilderness and Desert, where was no Habitations of men. *John* lived, and was brought up in the former wilderness, and when he came to thirty years old he began to preach first to his neighbours and friends, and then afterwards came down into the Country about *Jordan*, and preached there likewise.

762. Mat. 3. 14. *John knew Christ before he baptized him.* Joh. 1. 33. *I knew him not, but he that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and resting upon him, he is that baptizeth with the Holy Ghost.*

John had a knowledge of Christ before his baptism, by inchoation, but that knowledge was confirmed and consummate, when in baptism he saw the Heavens open, and the Spirit of God descending upon him like a Dove, and so by an outward revelation joyned with an inward illumination, he pronounced that *Jesus* was the *Messias*, and the Lamb of God that takes away the sins of the world.

763. Mat. 3. 16. *The Spirit of God descended and came upon Christ.* Luk. 1. 35. *Christ had the holy Ghost before,* Gal. 4. 6.

At the baptism of Christ the Holy Ghost came upon him like a Dove, to declare that *Jesus Christ* is the Mediator between God and man, according to the prophesie. *The*

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Spiri

11a.61.1. Spirit of the Lord was upon me, because he hath anointed me, to preach good tidings to the meek, to proclaim the acceptable year of the Lord: who being to take upon him the Office of Mediator, is anointed with spiritual oyl.

21a.45.8.

764. Mat. 4.2. And when Jesus had fasted forty daies and forty nights, he was afterward an hungred, and the Tempter came and said unto him. Luk. 4.1. He was tempted forty daies.

The internal temptation lasted forty daies, then came the devil to Christ in an external and corporal shape, and spake unto him.

765. Mat. 4.8. The devil at the third temptation took him up to a mountain. Luk. 4.5. The devil at the second temptation took him into a high mountain.

In the holy Scriptures (saith Augustine) there is no contradiction, where any thing is related by divers Authors, and not observed the same way. *De Conf. Eccles.* Matthew placeth the temptations in order. But Luke by *Hystorisis* puts the second temptation after the third.

766. Mat. 4.12, 17. Jesus began to preach from the imprisonment of John the Baptist. Joh. 1. 2, 3, 4. chap. He preached before John was in prison.

Matthew passeth over that which John sets down in his four first chapters.

* Mat. 4. 12. with Joh. 1. to the 4th Chap.

Matthew omits what was done and delivered by Christ in the daies of John; because it would not have been so congruous to his design; John he relates it as supplying that which might to some have seemed a defect. Matthew tells us, that John was imprisoned, but sets not down particularly the time of his imprisonment; for these words, *When Jesus had heard that John was imprisoned*, doth not imply, that immediately upon Christs being tempted John was imprisoned (for as John relates many things were done) and Christ went into Galilee: But that Christ when he heard of Johns imprisonment began to preach and go into Galilee.

767. Mat. 4.18. Jesus, walking by the Sea of Galilee, saw two brothers, Simon and Andrew, casting a net into the Sea, and he said, Follow me. Luk. 5.1. He stood by the Lake of Genesareth. v. 3. Ascending into Simons ship, he bade them put off a little from the land, and he sat and taught the people out of the ship; as he ended his speech, he said to Simon, Launch into the deep. v. 10. Fear not, henceforth thou shalt catch men.

Here we have need of a threefold reconciliation; Matthew saith, that Christ walking toward Sea, called Peter; Luke in a little ship: But Matthew speaks of his first call; and Luke of his confirmation in it. 2. Matthew makes no mention of the Miracle, but what he let pass, Luke describes. 3. Matthew calls it, the sea of Galilee, Luke, the Lake of Genesareth; because the Hebrews call all waters Seas: Matthew respects the Province, Luke, the banks by the next City.

* Mat. 4.18. with Luk. 5.1, 3, &c.

This is not contrariety, but illustration; one explains another; the story at full in them all is thus: As Jesus walked by the sea of Genesareth, he saw two ships standing there, the one whereof belonged to Peter and Andrew, and the other to James and John. All these men being partners, had been fishing all night, but had caught nothing, and were not stepped down out of their ships to wash their nets, Christ passed with multitudes on the shore, entred into Peters ship, and thence reacheth the people; and thence putting out a little into the Main, he helped Peter to a miraculous draught of fishes, which was so unweildy, that he was glad to beckon up James and John from the shore to come and help them; the draught of fishes was got up and boated, and then James and John return to the shore again, and fall to mending their net, which was rent with helping at so great a draught. Peter seeing what was done, adoreth Christ, and he and Andrew, being yet at sea, are called by him for

for fishers of men, and bringing their ships to shore, they leave all and follow him. Christ and they coasting a little further along the shore came to *James* and *John*, and he calleth them.

768. *Mat. 5.1. Christ seeing the multitude went up into a mountain and taught them. Luk. 6.17. He came down with them and stood in the plain. Ver. 20. Looking on his Disciples, he said, Blessed, &c.*

Here is also a threefold difference; either *Matthew* saith, that Christ preached in the Mountain, *Luke*, in the field: Or *Matthew* saith, he preached to the people, *Luke*, to his Disciples: or *Matthew* saith, before; *Luke*, after the healing of the leper; Whence we conclude, that Christ repeated that Sermon a second time.

* *Mat. 5.1. with Luk. 6.17.*

Or it may be thus: That it was the same Sermon in both *Matthew* and *Luke*, both reciting the doctrine of Christ. *Luke* making mention of a plain, *Luk. 6. 17.* before Christs Sermon, not passing thence to the Sermon, but from his miracles to his Doctrine, having no intention to hint the time or place, though *Matthew* would the place, not the time. Or it might be thus: *Luke* saith not, that it was made by Christ in a plain; or standing: Only this he saith, that Christ coming from the mountain stood in a plain place; and there wrought certain Miracles, and then preached: Now all this might be done, and yet Christ might preach this Sermon in the mount sitting, as *St Matthew* saith; For the order of the story is this: Christ being maligned of the Jews, went into the mount; and there prayed: After a long prayer, he chose the twelve Apostles, and then came down into a Plain and wrought miracles: but by reason of the throng, which pressed about him to touch him, he went into the mountain again, and there preached this Sermon to his Apostles and others that followed him.

769. *Mat. 5.4. Blessed are they that*

mourn, for they shall be comforted.

Ver. 14. Rejoyce, and be glad. Phil. 4. 4. Rejoyce in the Lord alwaies.

Christ speaks not of all that mourn, but such as from the heart mourn for their sins, and believe in him; whose condition in this life is sorrowful, and they suffer pressures in the world, their mourning brings joy in this world and the world to come, and God comforts them in all afflictions; Christ pronounceth such mourners happy.

* *Mat. 5.4. with Phil. 4.4.*

In the former place he pronounceth them blessed that seriously and truly mourn for their own and others sins. In the latter he commands the same mourning persons to take their portion, even to rejoyce and be glad for ever.

770. *Mat. 5.5. Blessed are the meek, for they shall possess the earth. Heb. 11.*

13. And they all confessed that they were strangers and pilgrims in the earth.

Meek are gentle, such as with a quiet mind, endured injuries, do not resist evil, but overcome evil with goodness, by the example of Christ; to these is the possession of the earth promised, not simply, but by right of inheritance; for the godly, though they possess nothing, are said to possess the earth, because they have Christ who possesseth all things; and he is only rich, who hath a quiet mind. The earth here is principally taken, not for the element of earth, but the land of the living.

* *Mat. 5.5. with Heb. 11. 13, 37, 38.*

The former and the latter place both speak of meek men, such as with quiet and patient hearts bear Gods judgments and mens injuries. The former place speaks of their possession of the earth, because God gives a meet and convenient portion of the earth either to them or their posterity, as he dealt with *Abraham*, *Isaac*, &c. they had sufficient for themselves, and a promise of great possessions, which their Posterity did enjoy. 2. If it fall out that meek persons die in want, or banishment, yet God gives them contentation, which

*Rom. 12.
21.
Mat. 11.
28.
1 Cor. 3.
22.
Psa. 27.
13, 14, 16*

is fully answerable to the inheritance of the earth, 1 Cor. 6. 10. 3. The meek have this of right (as some suppose) being the members of Christ, who is Lord of all, 1 Cor. 3. 21, 22. 4. They are Kings by Christ, and after the last Judgment they shall rule and reign with him for ever, Rev. 5. 10. though for a time Gods people may want the possession of the earth, yet in regard of their posterity, or of having that which is equivalent to it for themselves, they do not want it.

771. Mat. 5. 10. *Blessed are they that suffer persecution for righteousness sake. Ver. 12. Because great is their reward in heaven.* 1 Pet. 2. 10. c. 4. 14. Rom. 8. 18. *The afflictions of this world, are not worthy of the glory hereafter, which shall be revealed in us.*

The reward here hath no relation to any merit of ours, but to the free love of God, who promiseth for Christs sake a reward of his grace to them that ask him; and crowns his gifts in us. Nor do the afflictions and sufferings of this life merit the free rewards of eternal life.

* 772. Mat. 5. 12. with Rom. 8. 18.

The former place tells us, that those who are persecuted for the Gospels cause may rejoice; because they have a great reward in heaven, not that this persecution did merit Heaven, but because God would freely give it to such a person as was so qualified; it is a reward, not a desert; it is of grace, not of merit. The latter place shews, that all we can do cannot deserve heaven.

Mat. 5. 44. *Love your enemies, 1 Joh. 5. 16. There is a sin unto death, I do not say, you shall pray for it.*

The former place gives a general rule, the latter tells us of a particular exception. Love your enemies so as to pray for them, unless they be such enemies as sin a sin unto death. Love your private enemies, I do not say the enemies of the Church, pray for them till you be clearly convinced that they have sinned the sin unto death.

773. Mat. 5. 12. *Great is your re-*

ward in heaven. Eph. 2. 8. *By grace you are saved through faith, it is the gift of God.*

Our salvation properly is not a reward, but the gift of God, in respect of acquiring it, and application, conservation and perfection. Rom. 5. 6. c. 3. 28. Phil. 2. 13. 1 Tim. 4. 8.

774. Mat. 5. 14. *You are the light of the world.* Joh. 8. 12. *I, saith Christ, am the light of this world.*

All Doctors of the Church, and all Christians enlightened by Christ are light, not of themselves, but from Christ, of whom they receive their splendor and divine light; or Christ is of himself the true original light, who enlightens every man that comes into the world.

* Mat. 5. 14. with Joh. 8. 12.

There be several kinds of Lights, Original, and derived, the first as the Sun, the other as the Stars. Original is that which is the cause of all light, and so in the latter Text, Christ is the Cause of all light and knowledge which is saving, and in this sense John Baptist, Joh. 1. 8. is not the light, nor any Disciple. But there is a derived light, which shineth forth, but yet is received from another; and so John was a burning and shining light or lamp, Joh. 5. 35. and so were the Disciples, 2 Cor. 4. 6. for they received their light from Christ; and they testified of this light, and they walked as in the light.

775. Mat. 5. 16. *Let your lights so shine before men, that they may see your good works.* c. 6. 1. *Beware that you give not your alms before men.*

All that are enlightened with the light of the Gospel must study to do good works, Rom. 13. 12. That by the works themselves, the faith and godliness in our hearts may be known to men. But in the latter place, all works of ambition and boasting are forbidden by Christ, for hypocrites they do so, desiring to be praised and seen of men.

* Mat. 5. 16. with c. 6. 1.

The former place speaks, that Ministers must preach so as men may have occasion to glorify God both by their life and Doctrine. The latter

latter place bids both Minister and people to avoid doing any thing for vain glory, for that blinds the glory of God. It is lawful to do good works before men to stir them up to do the like, and to praise God: but it is not lawful to do any work to have praise with men; it is one thing to do a good work to evidence to men our faith, when it is doubted and accounted by men to be hypocritical: another thing to do a good work before men to make our hearts, which are hypocritical, to appear to be true.

776. Mat. 5. 17. with Rom. 10. 4. *Christ is the end of the Law to every one that believeth.*

The former place shews, Christ as God and man, came not to destroy that mandatory part of the Law, *viz.* the moral part; the mandatory part is Ceremonial, Judicial and Moral. He hath not destroyed this last, though he hath fulfilled (so much as concerned him), the first, second, yea, & the third. He came not to destroy that part of Gods Word, concerning Righteousness and Justice, which Moses penned by Gods Commandment, or the Prophets; *viz.* That part of Gods Word which is contained in the writings of all the Prophets in the old Testament after Moses; He came not either by his Doctrine or Practice to free men from the obedience thereof, or to put an end to them so as they should be useless: But he came to fulfil them, First, By his Doctrine, 1. Restoring the proper meaning and true use. 2. And by revealing the right way. Secondly, By his Person he fulfilled the Law, 1. By becoming accursed to the Law, 2. And by perfect obedience unto the Law. Thirdly, He fulfilled the Law in the Elect by creating faith in Christ, and by giving them the Spirit of God. The second place tells us, Christ is the end of the Law; He ended the Ceremonial Law, and legal Rites, the Law & Prophets being fulfilled, *John, Mat. 11.* He was the end of the Law, but not directly, for in general the Law was made to make man righteous, but seeing that

could not be done, the Law brings us to Christ in whom we are righteous.

3. Christ is the end and scope aimed at, in the Old Testament all the Prophets gave testimony of him. Christ he is the end, because he perfectly fulfilled it: the Ceremonial Law being the substance of it, the Moral Law by his active and passive obedience. Christ is the end of the Law, as the Law is taken more largely for the whole Doctrine contained in Moses, *John. 5. 46.* Or secondly, as the Law is taken more strictly for the Precepts of the Moral Law in three respects: 1. Of his personal obedience which the Law required.

2. In regard of satisfaction for the punishment due by the Law. 3. In justifying us by Christ, to whom the Law, as a Schoolmaster, brings us.

777. Mat. 5. 17. *I came not to destroy the Law, but to fulfil it.* Gal. 3. 13. *Christ came to redeem us from the curse of the Law.*

There is a difference between the Law and the Curse of it; as Christ hath fulfilled the Law, so must we walk in the Commandments, and by applying Christs satisfaction to our selves, we are said (spiritually) to fulfill the Law, from the curse and condemnation whereof we are redeemed by Christ.

778. Mat. 5. 22. *Whoever is angry with his brother is in danger of judgment.* Eph. 4. 26. *Be angry, but sin not.*

That anger is unlawful, when any one without just cause is angry, and more with the person than the fault, for his own cause, and not for Gods cause; *Thou shalt not kill.* It is lawful, when for Gods glory, we are angry with their sins, and not with the persons: Also the Apostle warns us to moderate this just anger, that we offend not by anger against God or our Neighbour.

Mat. 5. 22. with Eph. 4. 26.

Anger is twofold: either advised, or unadvised; the former place speaks of unadvised anger, the latter place of advised anger. Anger is such as ariseth from good principles,

the love to God, guided thereby. Secondly, Is hurt for its end the Glory of God, of this anger the latter place. There is anger which looks at private revenge, and springs from private injuries that is excessive in its heat: of this in the former place.

779. *Mat. 5. 22. He that saith to his brother, Thou fool, shall be in danger of hell fire. Luk. 24. 25. O fools and slow of heart to believe. Gal. 3. 1. O foolish Galatians, who hath bewitched you?*

Christ condemns a contumelious despising of our brother, and a reproachful aspersion of foolishness: but he in his way to Emmaus, calls Cleophas and his fellows, fools, not out of a vicious desire, but for their dulness and folly, because they believed not the Prophets, nor the Word of God, so the Apostle called the Galatian foolish.

780. *Mat. 5. 29. If thy right eye offend thee, &c. Exod. 20. Thou shalt not kill.*

The former place hints, that there is a twofold Body 1. of flesh, 2. of sin; now whether of these Members, whether outward or sins, if they stand betwixt us and Christ, we must cut them off and cast them from us. The second place condemns murder, it forbids not a mans parting with any thing, though a member of our body to serve Christ: It forbids us to kill our selves, but not to part with our selves for Christs sake or Cause.

781. *Mat. 5. 25. Agree with thine adversary. 1 Pet. 5. 9. Whom resist strong in the faith.*

The first place is concerning all adversaries in general, with whom we must agree, according to the rule of Charity. The latter is concerning the devil in particular, whom we must always resist being armed with heavenly weapons against him.

782. *Mat. 5. 32. Whosoever puts away his wife, unless it be for fornication, causeth her to commit adultery. 1 Cor. 7. 11. If she depart, let her remain unmarried, or be reconciled to her husband.*

Fornication or Adultery is the principal cause of divorce betwixt those that are married; but other causes, as witchcraft, impotency, malicious forsaking, do not so dissolve the bond of Matrimony. The Apostle speaks of desertion, and in that case reconciliation must be first endeavoured, before the party forsaken, or forsaking should be left out of Matrimony.

Mat. 5. 32. with 1 Cor. 7. 15.

Laws are Moral, Civil, or Politick; and among particular Laws are those of permission and toleration, which were such as did not approve of evil, which they conceived, but did only tolerate and permit that evil which could not be avoyded, for the preventing of a greater evil which otherwise would fall out, such were those Laws, *Deut. 23. 10. — 22. 15.* This Law of divorce was not an approving of the giving a Bill of divorce for every light cause, but tolerating of it, for the preventing of a greater mischief, even murder: For the nature of the Jews was this; if a man once took dislike to his wife, he would never be at rest till he had shed her blood if they might not be parted asunder; this Law of divorce was only to restrain this evil. The Law did not allow a woman to put away her husband, because there was no such fear of blood; but the man to put away his wife. Besides, the Law doth not bid a man put away his wife, but only permits it. The second place speaks of a malicious and willing departing of the unbeliever, which dissolves the marriage, but this is no cause of giving a Bill of divorce; only Adultery causeth that, where the beleever is a meek patient, and the divorce is made by the unbeliever, who unjustly forsakes, and so puts away the other.

783. *Mat. 5. 32. with Mat. 19. 29. Whosoever forsakes not wife, &c. 1 Cor. 7. 11. If she depart, let her remain unmarried, or be reconciled to her husband.*

is caused by imprisonment, banishment, or death.

* 784. *Mat. 5. 32. with Tit. 3. 10. Avoid an Heretic after once or twice admonition.*

The former speaks of private persons, and of a divorce allowed by the Law permissively. The latter place speaks of that Commandment which is not given to every private person, but to the Ministers of the Church, who after one or two admonitions are to excommunicate, and cut off all Hereticks from the Church. Secondly, it hindereth not, but that the bond of marriage may remain sure and firm, though one of the parties be cut off from the Church, 1 *Cor. 7. 12.* It is one thing to be cut off from the Church, another thing to be cut off from bed and board.

* 785. *Mat. 5. 39. Resist not evil, but whosoever shall smite thee on the right cheek, turn the other to him also. Job. 18. 23. If I have spoken evil, hear witness of the evil; if not, why swiest thou me?*

The manner of resisting evil is either of retaliation with injury: And this Christ forbids, or of just defence, by which, without injury we drive off injuries by Reason or Law. So Christ said, *Why dost thou smite me?* Not out of a mind desirous of revenge, but from a well composed heart, he spake that; and it is lawful for godly men so complain to the Judge, of injuries done unto them.

Mat. 5. 39. with Job. 18. 23.

The former place bids us, not resist, or arise against the evil one, to require like for like, according to the injury done unto us: It forbiddeth not resisting evil, for we may resist evil by a lawful defence, as Christ did by lawful reasoning; but he forbids resisting evil by private revenge, for he speaketh to his Disciples as to private men, *Luk. 6. 27.* The latter place shews an example of Christ's reasoning with them about evil offered to them, but not of his resisting evil with evil, smiting with smiting, but readiness to suffer more, or turn the other cheek.

* 786. *Mat. 5. 39. with Rom. 13. 4. Gods Ministers for executing wrath or revenge.*

Revenge is twofold, private, or publick: Private, when those who are no Magistrates will revenge themselves on such as do them wrong: Instead of pardoning, they resist and revenge themselves. Publick revenge is when the Magistrate, according to Justice, and the Law of God, punisheth an evil person that wrongeth his brother. The former place is of private, the latter of publick revenge. There are two kinds of injuries: First, for which restitution may be made. Secondly, for which it may not be made, and of this kind is striking; for what profiteth, if thou strike him that striketh thee? Is the hurt of thy body salved by this? There is a revenge which belongs to mercy, which is not to be understood in the former, in that which availeth to correction: This belongs to them which have Authority: for they ought to revenge, but with such a mind as Parents bear towards their little Children, whom they hate not. He speaketh afterwards of such injuries as restitution may be made, as money, coat, &c.

* 787. *Mat. 5. 40. And if any man will sue thee at the Law, and take away thy coat, &c. Rom. 13. 1. There is no power but of God. Mat. 5. 25. Luk. 12. 58. 1 Cor. 6. 4.*

The former forbids not the going to law, but the wronged to revenge himself: to wit, being injured in his goods, either privately, or under colour of Law. The latter shews that Magistracy is the Ordinance of God, and it may be used lawfully. The former place is not to be understood simply, but comparatively: to wit, rather than a man should seek private revenge, he must not only suffer the loss of one garment, but of more.

* 788. *Mat. 5. 43. And from him that would borrow of thee, turn thou not away. Deut. 19. 3. Of a sworn enemy thou maiest exact it again.*

Our Saviour in the former, not simply

simply, as reaching to all persons whatsoever, and to all things, but lend to the poor, and lend what thou canst spare: *He is worse than an Infidel that provideth not for his Family.* It was lawful to look for money back, with Usury, of Strangers, which was not a Moral Rule. Besides, it is one thing to lend or give to the poor, another thing to them which are not really poor, but only at present want such or such a quantity of money to help him in his bargain, &c. we must not expect again where it is not to be had, we may when it is to be had.

788. Mat. 5. 43. *Thou shalt love thy neighbour, and hate thine enemy.* Ver.

Luk 6. 35. Rom. 12. 20. *Love your enemies, do good to those that hate you.*

The first place was corrupt, and came into use from the time of the *Maccabees*. The latter was not delivered by Christ as a new law; but the true sense of the divine Law concerning love to our neighbours is explained by him. For God in the Old Testament expressly commands men to love their enemies, *Deut. 22. 2.*

789. Mat. 5. 40. *If any man will sue thee at the law, and take away thy coat from thee, let him have thy cloak also.* Rom. 13. 1. *There is no power but of God.*

Christ doth here prescribe the law of patience to his followers; that they should not be troubled for the loss of their goods, but wait on the Lord quietly, untill he take revenge on wicked men; yet he forbids not the lawful means of recovering goods, fraudulently or forcibly taken away, or appeal to the Magistrate for power, much less doth he condemn it.

790. Mat. 6. 6. *When thou prayest, enter into thy closet, and shutting the door pray.* 1 Tim. 2. 8. *I will that men pray in every place.*

Christ against boasters, teacheth us that our duty in prayer is, that we seek to please God rather than men, because God considers our hearts, men look only on the outside: and

he that is alone prayeth better with a composed mind, than he that prayeth amongst a multitude of People: whether therefore we pray privately or publicly, let us alwaies pray so as if we were hid in our Closets. The Apostle witnesseth that our prayer is accepted with God, be it in private or publick, when God is worshipped in spirit and truth.

* 791. Mat. 6. 6. *Enter into thy Chamber, &c.* Mat. 18. 19, 20. *Where two or three are gathered together in my name, &c.*

In the former place Christ opposeth private prayers to hypocrisy and vain-glory, praying in the Closet to praying in the streets. He opposeth not private and publick prayer, for they may well suit together at different times, and upon different accounts; private prayer, the more freely to give our selves to God: The publick prayer to demonstrate our faith in God, and to help forward the Petitions of the Congregation, and to stir up zeal in them that are cold.

792. Mat. 6. 7. *When you pray, use not vain repetitions.* Luk. 18. 1. *Men ought to pray alwaies, and not to faint.* Col. 4. 2. 1 Thes. 5. 17.

Christ taxeth the vain babbling Isa. 23. and foolish prating of those who suppose to move God with words often repeated, though they be cold and distrustful in their prayers. But he forbids not continuance in prayers, but will have us to pray alwaies, if not in words, yet in desires; for the prayers of godly men are arrows that are shot into heaven.

793. Mat. 6. 7. *They think they shall be heard for their much speaking.* 2 Tim. 1. 3. *Pray without ceasing.*

It is one thing to speak much, and put confidence in their much speaking in prayer; another thing to pray frequently or long, and refer their hearing to the force of Christs Mediation. Christ condemns not long prayers if they be strong prayers, but he forbids and condemns mens thinking, if they can but babble any thing to make their prayers long, that

that the length of their prayers the very *opus operantis* shall be effectual.

794. Mat. 6. 13. *Lead us not into temptation.* Jam. 1. 13. *Let no man say, when he is tempted, that he is tempted of God.*

Temptation is either good, for a good end, as when God proves the faith, hope, patience, obedience, constancy of his children; or evil, to an evil end, and we pray in the Lord's prayer, that God will not let us be tempted with evil; nor give us over into the hand of Satan to tempt us.

795. Mat. 6. 13. *For thine is the Kingdom, the power, and the glory.* Luk. 11. 4. *That conclusion is not found in the Lord's Prayer.*

One Evangelist omitting what the other hath set down, doth no waies derogate from the truth of Gods Word. David used the same thanksgiving, *Thine is the greatness, and the power, and the glory, and the Victory, and the Majesty.* And Paul useth the same words, *And the Lord shall deliver me from every evil work, to whom be glory for ever, Amen.* From whence is taken that of the Church, *Glory be, &c.*

Mat. 6. 17. *But when thou fastest anoint thy head, &c.* Joel 1. 13. *Gird your selves and lament, &c.*

Fasts are either publick, such as concern Families, Towns, or Countries; we must put on sackcloth in these, and publickly declare our sorrow. Private Fasts, or personal, such as are meant here in *Matthew*, must be concealed from others, as much as may be. The words in the former place are either properly to be taken, or improperly: Properly, so they cannot be taken, in regard this would condemn all former Fasts of the godly; & likewise it would shew Christ commanding things contrary. They must be taken improperly, and the true meaning must be gathered out of the circumstances of the place. Christs intent here, as in the words before, is to prescribe men the approving their hearts to God in fasting, by avoiding ostentation, and praise of men.

796. Mat. 6. 19. *Lay not up for your selves treasures upon earth.* 1 Tim. 5. 8. *But if any provide not for his own, especially for those of his own house, he hath denied the faith.*

Christ forbids no man to possess wealth that comes as a blessing from God; but to lay up treasures to the wrong of other men, and to put our trust in them as the *Gentiles* do: nor doth he condemn the care for a mans own family.

797. Mat. 6. 19. *Lay not up for your selves treasure.* Job 1. 3. *Job was the greatest man of all the men of the East.*

It is lawful to lay up Gold, but not our treasure or greatest riches, as that which serveth for our greatest happiness. It is one thing to lay up gold, another thing to lay up as our great treasure. Our Saviour in the former place he tells us, we must not lay up Gold, or earthly things, with delight and pleasure, with content and satisfaction, lay not up superfluous or unnecessary goods. The second place speaks of *Job* as a rich man, but not as one which made riches his treasure, or laid up riches here with delight or confidence, &c.

798. Mat. 6. 25. *Take no care what you shall eat, &c.* He that provides not for his Family, 1 Tim. 5. 8.

There is a studious care, and a carking care, a care *de opere*, and a care *de operis successu*: A care for the work it self, that it be honestly done. 2. A care for the issue and success of the work, an hanging in suspense and doubt of the event. Christ would have us studiously careful, *Prov. 27. 23.* but not carkingly careful for our Families. Careful with a moderate honest care, not with a distrustful care.

799. Mat. 6. 31. *Therefore take no thought, saying, What shall we eat, or what shall we drink?* 1 Tim. 5. 8. *If any man provide not for his own, he hath denied the faith.*

Christ condemns here carnal care joyned with heathenish distrust: but not a Christian care to provide for our Family, with confidence in God.

D d d

800. Mat.

1 Chron.
29. 11.
2 Tim. 4.
18.

Lev. 36.
14.
Psalm. 112.

Mat. 18.
15.
Jud. v. 3.

800. Mat. 7. 1. *Judge not.* Joh. 7. 24.
Judge righteous judgments.

Christ forbids rash judgment, and defamation; but not Politick or Ecclesiastical Judicature, appointed by God under the Old Testament; nor yet domestick: because all men are bound to judge of doctrine and manners, and to call those to the right way that are wandering from it.

Mat. 7. 1. with Joh. 7. 24.

There are four sorts of Judgment, 1. Publick. 2. Private. Of publick, first, Civil, belonging to the Magistrate, *Deut. 1. 16.* Secondly, Ecclesiastical, belonging to the Minister, *1 Cor. 4. 24. Heb. 11. 7.* Of private lawful Judgment first is admonition, whereby one Christian doth lovingly reprehend another for his sins, and thereby judgeth him. The second is just dispraise, when the gross faults of notorious offenders are condemned, for this end alone, that others may take warning thereby, *Mat. 23. 1.* we may judge these waies. But judge not rashly of an evil mind, judging amiss of others for some evil ends, and not according to the Laws and Rules of charity. Judging that which is well done for evil, or that which is indifferent take it in the worse part, or upon uncertain reports and bare surmisings suspect evil.

801. Mat. 7. 2. *The same measure ye mete shall be measured to you again.* Rev. 18. 6. *Double to her, double according to her works.*

The former place shews, that God rewards us according to our works: And the latter place speaks the same; for the words before are, reward her even as she hath rewarded you, &c. She hath doubly rewarded you to what you deserved, and therefore she shall be rewarded doubly to what she seems to be just, though no more than is just in it self.

802. Mat. 7. 6. *Give not that which is holy to dogs.* Mat. 16. 15. *Preach the Gospel to every Creature.*

In the former Scripture by Holy is meant the holy Word and Sacraments, because they are holy in

themselves, and in their effects and operations. By dogs are meant, the obstinate and wilful impugnors of the Gospel, scorers of that which is good; so as the words seem to import, do not administer the precious Promises and high mysteries of the Gospel; and the Sacraments to those scorers and resistors of the Gospel; when once you find that they are hardened in their sins leave them. The second Scripture bids the Disciples preach the Gospel to every creature, man and woman, such as are capable of instruction; preach to them till they oppose you, and impugn your Doctrine, and despise and scorn you, then withdraw, as the former place hints, and give them none of your pearls.

803. Mat. 7. 8. *Whoever asketh receiveth.* Lam. 4. 3. *Ye ask and receive not.*

He that asketh as he ought to do in faith, receiveth what is convenient for him: they that ask not as they should, that is, in faith, nor for a good end, receive not, because they ask amiss.

804. Mat. 7. 12. *All things that you would that men should do unto you, do you even so to them; for this is the Law and the Prophets.* Cha. 22. 4. *On these two Commandments, the love of God and our Neighbour, hang all the Law and the Prophets.*

The first place excludes not the love of God, for he that loves his neighbour loves God: the latter comprehends a moral rule of all things which are contained in the Books of Moses, the Law and the Prophets.

805. Mat. 7. 22. *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils? Then will I profess unto you, I never knew you, depart from me.* Cha. 10. 32. *Whoever shall confess me before men, him will I confess before my Father which is in heaven.*

Christ in the former place speaks of hypocrites who prophesied in his Name, and teaching so, did confess him

him with their tongue. In the latter place he speaks of those who profess his Name by faith, openly and sincerely without hypocrisy, they have both a promise and a large reward.

806. Mar. 8. 4. *Tell no man. Ver. 4. Go thy way, shew thy self to the Priest.*

Christ forbid the Leper for a time, but not for ever, that he should tell no man, that he was healed, but that first he should make his comparison before the Priest.

* Mar. 8. 4. with Luk. 8. 59.

It is one thing which is commanded, *Tell no man* by the way, or stay not talking by the way with any man till you come to the Priest, and tell him what is done to you, and another thing for a man not to tell it at all. This former Text is concerning his not talking till he spake with the Priest: The latter was upon another occasion and so the commands differ, as to the circumstance, when as in substance they were the same, both being to be proclaimed, the one by himself, the other by the Priest.

807. Mar. 8. 5. *A Centurion came to Jesus, beseeching him, and saying. Luk. 7. 3. The Elders of the Jews were sent unto him, beseeching him to come.*

Theophylact reconciles these places thus: First the Centurion sent Messengers to Christ, then he came himself and met the Lord, and beseeched him with his own mouth relating the business.

808. Mat. 8. 19. *A certain scribe came unto him, and said, Master I will follow thee whithersoever thou goest. And Jesus said unto him, The Foxes have holes. Joh. 6. 37. Him that cometh to me will I in no wise cast out.*

That Scribe would follow Christ out of vain boasting, and promised to himself great wealth, and dignities; Christ did not reject this man, but only admonished him of the poverty and misery of those that follow him in this life, which is rewarded with salvation and eternal life.

809. Mat. 8. 26. *The Disciples were*

fearful, and of little faith. Jam. 1. 6. Ask in faith, nothing wavering: for he that wavereth is like a wave of the Sea, driven with the wind and tossed.

The infirmity of the Disciples is to be distinguished from Heathenish distrust: they that doubt receive nothing; but believers receive what they ask in faith.

810. Mat. 8. 28. *Jesus came to the other side into the Country of the Gergasens. Mar. 5. 1. They came over to the other side of the Sea into the Country of the Gadarenes.*

The City Gadara, and Gergaza were neighbour places in the Tribe of Manasse, having their several circuit, in the borders whereof the possessed met our Saviour.

811. Mat. 8. 28. *There met him two possessed with devils. Mar. 5. 2. There met him out of the Tombs a man with an unclean spirit.*

They were two in number, Mark mentions one, because the other was notably known. *August.*

812. Mat. 8. 29. *The Devils cried out, saying, What have we to do with thee Jesus thou Son of God? Joh. 8. 44. The devil is a liar, and the Father thereof.*

The devils did not that for the glory of God and Christ, but to cause distrust in mens hearts: for the devil though he do speak truth, yet he doth it not without fraud and a false end, that he may draw men into error.

* 813. Mat. 8. 29. *They cried out, saying, Jesus thou Son of God. 1 Joh. 4. 2. Every spirit that confesseth Jesus Christ to be come in the flesh is of God.*

Every Spirit that confesseth willingly and cheerfully that Jesus is the Christ, is of God: But wicked Spirits do neither confess it willingly, nor cheerfully, what they did, they did it out of terror of conscience, and crying out, as it were, upon the rack, not with cheerfulness.

814. Mat. 9. 6. *The Son of man hath power to forgive sins. Cha. 23. 34. Father forgive them, they know not what they do.*

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The Father gives, the Son hath merited, and the Holy Ghost confirms salvation and remission of sins.

815. Mar. 9.1. *Jesus sat at meat in Matthews house.* Luk. 5.28. *Matthew left all, rose up, and followed Christ.*

Matthew left all things which might hinder him from following Christ, as the receipt of custome, and his Office of a Publican; but he left not his house, nor did he wholly cast away his household affairs.

816. Mar. 9.18. *My daughter (saith Fairus to Christ) is even now dead.* Luk. 8.42. *The daughter of Fairus lay a dying being about twelve years old.*

She lay a dying when her Father went forth of his house; she was dead before Christ came to her.

* Mat. 9.30. *See that no man know it.* Mar. 5.19. *Go and tell what great things God hath done for thee.*

Several occasions occasioned several commands; there is a time to speak and to hold ones tongue: The two blind men must not speak, because they should see Christ affected not applause in the world: Nor were the people at that season fit for hearing of such things; besides, the discovery of that might hinder Christs other designs: Christ would have men to look more after his Doctrine than Miracles. The charge he gave the man possessed in *Mark*, was when God hath done any great work for or in us, we should tell it abroad and not conceal it, if there be a conveniency for it.

817. Mar. 10.2. *The first Simon Peter, Andrew, James, John.* Mar. 3.17. *Peter, James, John, Andrew.* Gal. 2. James, Cephas.

The Apostles were equal in dignity and office, but unequal in order. The Evangelists in naming the Apostles observed not the order of dignity: he that *Matthew* makes the second, *Mark* placeth in the fourth place, and *Paul* puts *Peter* after *James* the son of *Alphaeus*.

* Mar. 10.1. *First Peter, Andrew,*

James. Mar. 6.17. *Peter, James, John.*

The Evangelists had the substance of the History in regard, not the circumstances of honour who should be first, who last; in the one *Peter* and *James* are named (as some think) because first converted; in another Evangelist others are named, and not in that order. Order makes no difference of persons.

818. Mar. 10.5. *Jesus sent the twelve, saying, Go not into the way of the Gentiles.* Mar. 16.15. *Go into all the world, and preach the Gospel to every creature.*

Distinguish the time, saith *Angustine*, and the Scriptures will be reconciled. The message of the Apostles to the *Jews* was before Christs Passion, the partition wall was not yet broken down between the *Jews* and the *Gentiles*. The general message was to all Nations, after Christs Resurrection and Exaltation, and it contains a plenary promulgation of the Gospel. So first the family, then strangers were called: So God in these daies calls at certain times whom he pleaseth.

819. Mar. 10.5. *Go not into the way of the Gentiles.* Joh. 4.10. *Christ preached to the Samaritans.*

That Interdiction was directed only to the Disciples, Christ of his free grace dispenseth the crums where and when he will; there is no law can forbid him.

* Mar. 10.5. with Joh. 4.10. Luk. 1.77.

There were two missions of the Apostles, the first temporary and special, as here; the other universal, after the Resurrection. The former, to the *Jews*, only that they might be first exercised in *Judea*, as in a *Palestra*, that they might be afterward more fit to endure the lists of all Nations. And that the *Jews* might have the preheminance, the Gospel being first preached to them, and not to the *Gentiles*, till the *Jews* rejected it. This sending only to the *Jews* was to make them the more readily hearken to Christ; and besides,

besides, they were yet Gods own people, and the Gentiles without the Pale of the Church: Nor were they called in till the Jews by their rejection of Christ did disinherit themselves of those priviledges. Christ, it is true, preached to the Samaritans, but they were not Gentiles, they were of the Jews; though accounted prophane upon another account.

820. Mat. 10. 8. *Freely ye have received, freely give.* Ver. 10. *The workman is worthy of his meat.* Gal. 6. 6. *Let him that is taught in the Word, minister to him that teacheth in all good things.*

The Apostles were sent to cure all manner of sick folk, and Christ foreseeing the Jews to be greedy of money, bad them give every one for his health what he pleased, lest they should make a gain of Miracles done in his Name. That command contradicts not the saying of Christ and his Apostles, of publick maintenance due to the Ministers of the Church, which must be paid to them for their pains in their Ministry; but the gift of Miracles was not to be sold.

* Mat. 10. 8. with Gal. 6. 6.

The first place was meant of working Miracles especially; The second place, of preaching the Word. Christ knew that the Disciples by working Miracles might be profered too much gain, and compass great wealth to themselves; therefore, that they and others might know, gathering wealth was not the design, he commands them, that as they had freely received, so they should freely give; they had received immediately power from God without any humane adjuncts, or advantages, or ministrations, therefore they should as freely dispence the power of Miracles. Secondly, If the former place be understood of preaching the Word, it is not to be understood further than forbidding filthy Lucre, setting the Word to sale, preaching upon the design to grow rich, to benefit themselves in estate or name above measure, 1 Tim. 3. 3.

Thirdly, This was a temporary command aimed at for the Journey which they were then at, not to be a standing Law in the Church, for so Ministers should have nothing at all, not wages for their work.

821. Mat. 10. 9. *Provide neither gold, nor silver, nor brasse in your purses.* Joh. 13. 29. *Judas had the bag.*

The possessing of gold, silver, or brasse, is not condemned, but the abuse of it. Christ in his first temporal mission to the Jews, because they were in a few daies to take a view of all Judea, forbad his Disciples to take money or bags, that they might perform their Embassage with greater expedition; doubting not that they should want any thing. In the mean while he gives charge to Judas for a common bag.

* Mat. 10. 9. *Provide neither gold, nor silver, nor brasse in your purses.* with Luk. 22. 36. *But now he that hath a purse let him take it, &c.*

The former place forbad thought and care for provisions in that Journey. The latter place only shews, that for the future they would have occasions enough for money and meat; The former is not so precisely taken in the Letter as to make the Apostles Practice and Christs Precept to be at odds, or Christ condemn himself, for he had his bag which Judas bare. Besides, he had his upper garment, Joh. 13. 4. And Coat without seam, Joh. 19. 23. Luk. 22. 36. Peter had his Sandals, Act. 12. Paul had a Cloak, 2 Tim. 4. Secondly, This was a temporary Precept given them only in commission only for the present; and that they were to go thus, signifies no more than that they were in haste to go and dispatch. Christ himself intimates as much, as the Command was temporary, Luk. 22. 35. *When I sent you without a purse, &c. But now he that hath a purse.*

* Mat. 10. 10. *Neither two coats, neither shoes, nor yet staves.* Mar. 6. 8, 9. *Take nothing for your journey save a staff only — but be shod with Sandals, and not put on two coats.*

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Christ forbids to carry two changeable garments, the one to wear to day, the other to morrow, but he did not forbid two necessary garments for keeping out cold; and the carrying of two changeable garments, I conceive, was only for that present time and service; they being to make great expedition were not to burthen themselves with many garments. — Staff they might have, not staves, a staff to support, not staves to offend. — Sandals they might have, which were open above, and ready upon all occasions, not shoes, of more cost and credit in those daies.

822. Mar. 10. 10. *Not a staff.* Mar. 6. 8. *Save a staff only.*

A staff or wand was twofold in use, either to defend or carry, or to journey and to support a man; in the former place he speaks of a staff of defence, which would be burthensome to carry, in the latter place of a staff to support one; which we call a walking staff, which is a help to a man in his journey.

823. Mar. 10. 10. *Not shoes.* Mar. 6. 9. *But be shod with sandals.*

He forbids them to take shoes with them, that is, two pair; as he forbade them to take two coats: but he lets them be shod with sandals, which were then in use.

824. Mar. 10. 12. *Salute in.* Luk. 10. 4. *Salute no man by the way.*

Salutations are lawful; Paul commands them, Rom. 16. 16. But Christ forbade them only for that journey, which they were to dispatch in haste, salutations being most commonly hinderances and spenders of time; and though in that journey they might not salute any by the way, yet when they were at their journeys end, in houses where they were to abide, they might then salute any man worthy of a salutation. So that the salutations forbidden was only at that time, and in relation to hinderance of business.

825. Mar. 10. 16. *Behold I send you forth as sheep in the midst of wolves.* Joh. 14. 27. *My peace I leave with you,*

my peace I give unto you.

The godly are in danger in the world, as sheep amongst wolves, but they have peace in Christ: who said unto them, *In me you shall have peace, in the world you shall have trouble.*

826. Mar. 10. 16. *Be wise as serpents.* Rom. 6. 8. *To be carnally minded is death.*

Spiritual and Christian wisdom is commended by Christ to his Disciples, and it ought to be in all Christians, especially Pastors who are often amongst Wolves; and are bound to take heed that they be not too slow and fearful in discharging their office, and fly from Christ, for fear of dangers. Carnal and worldly wisdom contrary to the will of God, is death, of that Paul speaks.

827. Mar. 10. 16. with 1 Cor. 3. 18. *If any among you be wise, let him become a fool.*

There is a natural or acquire prudence, which is to be exercised in all callings; as men have relation to men, or to External troubles and affairs of this life; and there is this prudence as it hath relation to God and the mysteries of Religion; We and Apostles had need to exercise our wisdom and prudence in the affairs with men, especially in dangers, where so many traps are laid for their lives; to be wise as serpents in foreseeing dangers, and yet fly innocently on as Doves, till we be stricken down; and yet this hinders not but that the most worldly-wise men may be blind in the things that concern our eternal salvation. The former place would have those that are wise in the things of God, viz. the children of God to be wise in their carriage and management of affairs here below. The latter place tells us, that those who are worldly-wise cannot be able to understand the things of God.

828. Mar. 10. 23. *When they persecute you in one City, flee ye to another.* Joh. 10. 1. *A good shepherd giveth his life for his sheep.* 1 Pet. 4. 3.

The flight of Ministers is lawful, when they are conversant with those where

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1 Pet. 4. 7.

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where there is no hope of propagating the Gospel, and of winning others: or if the peace and safety of the Church require that, and it may be done without the scandal of those that are weak, otherwise it is unlawful. *Augustine* prescribes this moderating of flight, lest any man rashly forsaking his place, should either betray his flock, or become an example of Idleness: and yet no man must inconsiderately endanger himself; for if the whole Church hinder, or part is sought for unto death, he shall preposterously withdraw himself afterwards; whose part it is to lay down his life for every one.

* 829. *Mat. 10. 23. When you are persecuted in one City flee into another, Joh. 10. 12, 13. He that is an hireling seeth the wolf coming, and leaveth the sheep and fleeth, &c.*

Christ in the former place shews it is lawful to flee upon some certain occasions. In the latter place, shews those who flee merely for fear of danger are but hirelings. In the former place, shews when it is for the profit of the Church we may flee. The latter, when it is only for fear of danger we may not. But in these five Cases we may: 1. When there is a dispersion of the whole Flock, the shepherd may escape, *Alt. 8. 1.* 2. When the Ministers person is aimed at, as *Elias* and *Paul*, *1 Kin. 19. 3.* *Alt. 9. 23.* 3. When the Ministers stay is not for the good of the Church, as in *Cyprians*, *Peter Martyrs*, and *Cameron's* Case. 4. When the Minister is endangered, and others are sufficiently left to supply the care of the peoples souls. 5. When he hath the consent of the Church, *Alt. 9. 33.—17. 13, 14.*

830. *Mat. 10. 27. What I tell you in darkness, thou shalt speak in the light. Joh. 18. 20. I speak openly, and in secret have I said nothing.*

In the former place Christ opposeth his Ministry to the Ministry of the Apostles, for he taught publicly in the Temple and other places; but because his doctrine was

rejected almost by all, it was hid in corners, which he foretold should be preached openly by his Apostles. In the latter, being asked of the High Priest concerning his doctrine, he saith he spoke nothing in secret, in respect of the time and the persons, as for the substance of his doctrine, which was alwaies the same, whether taught publicly or privately by the Apostles or others.

831. *Mat. 10. 34. Think not that I am come to send peace on the earth, Joh. 14. 27. Peace I leave with you, my peace I give unto you. Phil. 4. 7. The peace of God keep your hearts.*

Christ is our peace, and his Gospel is our reconciliation and peace with God. In the first place he speaks of civil peace, in the latter of Eph. 2. 14 peace of conscience.

* *Mat. 10. 34. Luk. 12. 51. With Joh. 14. 27.—18. 32.*

In the former place, Christ strives to inform his Disciples that they must not expect the daies of the Gospel should be daies of peace to the godly, for they must even expect trouble from their nearest and dearest Relation, Sons from Fathers. Not that the Gospel or Christ brings this in, and of himself: But that this is by accident, and in respect of the malice of the world and devil, and thorough the corruption of the heart. The latter place tells us, that Christ leaves his peace; as his kingdom and rule is spiritual, so his peace is spiritual and inward which he leaves: For though he sent outward wars and troubles, yet he sends inward peace and quiet, which is much better.

* *Mat. 10. 35. I came to set a man at variance against his father. Rom. 16. 17. Mark them that make divisions.*

Christ set a man at variance, not by his command or operation, but by accident and our corruption: He sets at variance, as he makes our eyes ake, not by reason of his clear beams, but by reason of our weak and fow eyes.

832. *Mat. 11. 9. Christ speaks of the*

the Baptist, that he was more than a Prophet. Joh. 1. 21. The Baptist being asked whether he were a Prophet, answered, no.

Christ said John was more than a Prophet, because the Prophets foretold only that Christ should come; but John Baptist pointed with his finger at Christ himself; for he was neither any of the old Prophets, nor that great Prophet.

833. Mat. 11. 13. All the Prophets and the Law prophesied until John. Rom. 10. 4. Christ is the end of the Law.

Christ and John were both at one time; John was the conclusion of the old Covenant, Christ the Author of the new; and the perfection of the Law, the Messias, to whom the Law directed.

834. Mat. 11. 14. And if ye will receive it, this is Elias which was to come. Joh. 1. 21. They asked him, What thou? Answered Elias? And he said, I am not.

Christ calls John Baptist, Elias metaphorically, because he was like him in spirit and virtue. The Baptist denies that he is Elias the Thishbite, who lived in the daies of Ahab, for the Jews were of that opinion, as some now daies look for Enoch and Elias.

Mat. 11. 14. with Joh. 1. 21.

Elias was either properly so called, that is, Personally Elias the Thishbite; or else Metaphorically, one who for the similitude of his mind, manners, graces, gifts, and office, might and was called Elias, and this was John Baptist, Mat. 11. 13, 14. and this is Elias which was for to come. In the former place, Christ speaks of John Baptist the metaphorical Elias, he that came in the power and spirit of Elias. In the latter place he speaks of Elias in his own proper person, not in his power.

835. Mat. 11. 18. John came neither eating nor drinking. Cha. 3. 4. His meat was Locusts and wild honey.

Christ commends Johns austere life, sobriety and temperance, in the

former place; because he used not ordinary meat and drink. Yet he did not exceed Christ in his austere life, For bodily exercise profaneeth but little. 1 Tim. 4. 8.

Mat. 11. 18. with 3. 4.

John came not eating and drinking in such a familiar way, conversing and sitting with any company, nor of any meat, but had his more reclusive way and particular meat; not that John did not eat at all or drink, but he eat not after such a manner, though he might after such a measure, as the Son of God did.

836. Mat. 11. 23. Then began he to upbraid the Cities. Jam. 1. 5. He upbraides none.

It is one thing to upbraid one which is penitent, another thing to upbraid an unthankful receiver; Christ upbraids the latter, not the former. Christ upbraids, or blames, or reproves boldly the wicked that have had so many blessings, and were not worthy of them: But Christ never tells a poor penitent, that comes weeping to him, that he must be gone, for he hath been a Rebel; a base man, or the like; he upbraids no man with his former life.

836. Mat. 11. 25. O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Jam. 3. 13. Who so is a wise man and endued with knowledge amongst you; let him shew out of a good conversation his works with meekness of wisdom.

Christ speaks of the wisdom of this world, and diabolical wisdom, which is contrary to divine wisdom; James speaks of both divine and humane wisdom.

837. Mat. 11. 28. Christ saith, Come unto me all. 1 Cor. 1. 26. You see your calling brethren, how that not many wise men after the flesh; not many noble are called.

The general vocation extends to all; there is one general call of all men to the great Supper: and another special call of believers only, Luk. 14. who obey Christ and his Gospel.

Mat. 11.

* *Mat. 11.28. with 1 Cor. 1.26.*

Christ calls not every particular man in the world: he calls every particular man that is weary in, and of the world, to come to him. The latter place shews that not many wise are called; but hereupon it follows not that those wise ones are not weary ones.

* *838. Mat. 11.30. My yoke is easie, and my burden is light. Mar. 10.25. It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God.*

The yoke of Christ is easie, and his burden light to the spirit, not to the flesh, to those that are mild and humble by Christ's example: or the Gospel-yoke is easie by the Holy Ghost, and in comparison of the unsupportable yoke of the Law. It is a hard matter for a rich covetous man to enter into the Kingdom of God, not for that riches are evil, but because he doth wickedly abuse them.

* *839. Mat. 12.1. At that time Jesus went on the Sabbath day. Luk. 6.1. And it came to pass on the second Sabbath after the first.*

In *Matthew* it is Sabbaths in the Plural by an enallage. *Numeri*, as *Jephtha* is said to be buried in the Cities of *Gilead*, *Jud. 12.7.* That is, in one of the Cities: or its Sabbaths, that is, the second Sabbath after the first; which if so, it belongs to one of their Festivals, in their great festivals, as their *Paschal*, Feast of *Tabernacles* and *Dedication*; the first day was most holy, the rest to the last not so renowned, yet all were called Sabbath, although it was lawful on such daies to provide victuals; it was called the second Sabbath after the first, because it was the second from that renowned and great Sabbath, and that first great Sabbath of those which followed. So as he who walked the second day from the Sabbath, according to *Matthew* and *Mark*, walked on the Sabbath, and as *Luke*, the second Sabbath after the first. Or others are of opinion, the second Sabbath after the first, the next Sabbath after the

Paschever, *Ezra. 12.16.* It was not lawful to do any work upon in Others, by the second Sabbath after the first, understand the next Festival to the *Paschever*, which is *Paschever*.

* *840. Mat. 12.10. And they asked him, saying, is it lawful to heal on the Sabbath daies? Luk. 6.8. But he knew their thoughts.*

It is probable that the Jews at first observed Christ whether he would heal or no, and after he had healed the man, they ask him whether it were lawful to heal on the Sabbath or not; and he by way of answer asks them, whether it were lawful to do good on the Sabbath? And though *Matthew* do place the words before the healing, yet there may be an anticipation. Or else thus, that while they observed him, he deserring to do any thing, they broke out into this question, Whether it were lawful to heal on the Sabbath day? Which might be taken as a question simply moved to learn of him, but it is said, that he knew their thoughts, and that they had a mind in them to cavil with him for his Question to them, Whether it were lawful to do good, or to do evil upon the Sabbath day? It agreeth fitly to the occasion, for the not helping a man in misery is to do evil at any time in him that hath power to help; not to save life, when a man can, is to kill.

* *841. Mat. 12.5. Have you not read in the Law, that the Priests prophane the Temple on the Sabbath? Exod. 20. Remember to keep holy the Sabbath.*

The Jews had an opinion, that rest on the Sabbath (as I conceive) must be so large, as no work at all must be done on it. Christ he goes about to prove, if this opinion were true; then *David* and the Priests break; and have broken the Law; they have broken the Law, because the Priests did circumcise on that day, did make fires, kill Oxen, offer burnt offerings, &c. which were but Ceremonial works, whereas the work of his

Disciples plucking corn was a work of necessity, a Moral Command, it was to do good to all, and at all times; so that Interpretation of the Jews about the Sabbath's observance, and their censuring his Disciples were in vain.

And whereas there may seem a difference between *Matthew* and *Mark*, saying, they spake against Christ, and *Luke*, that they spake against the Disciples, they peradventure began with the Disciples, and after came to him: Or they spake against Christ in speaking against the Disciples.

842. *Mat. 12. 10. The Pharisees ask Christ if it be lawful to heal on the Sabbath daies?* *Mar. 3. 4. Christ asketh the Pharisees, whether it were lawful to do good on the Sabbath daies?*

To the question of the *Pharisees* Christ answereth by inversion; intimating that God was more pleased to help a miserable man then to forsake him.

843. *Mat. 12. 32. Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.* *Rom. 5. 20. Where sin hath abounded, grace doth much more abound.*

The unpardonable sin against the Holy Ghost is not so in it self, that it cannot be forgiven, but for the malicious obstinacy of those that will not come to Christ by repentance, and do proudly seduce others.

844. *Mat. 12. 48. Who is my mother? with Luk. 2.*

Christ had a mother, and was not born of a Phantasm, as *Marcion* the Hereick, and the *Manichees*, nor denieth duty to them; God sent forth his Son made of a woman, *Gal. 4. 4.* and he was the seed of *Abraham*, and his Genealogy was derived from *Adam* according to the flesh. He had brethren, but brethren are taken several waies in Scripture: 1. By nature, as *Jacob* and *Esau*. 2. By Nation, as the Jews. 3. By affection, as Christians in general; or else in

special, as friends, *David* and *Jonah*. 4. By Cognation, the Jews calling kindred brethren; and so Christ had brethren.

Christ doth not disown his mother or brethren, but intimates, that he ought to have a greater regard to those hearers so employed than either to mother and brethren, and that they were in place of mother or brethren, or more to be eyed than either.

845. *Mat. 12. 35. A good man out of the good treasure of his heart. Mar. 19. 17. None Good but God.*

Original goodness is one thing, derived another; none good but God Originally. Saints are good derivatively; A man may be good, as a glass may be light, by the beams it receives from the Sun, but nothing is light originally but the Sun: So nothing is good but God primarily, but secondarily or derivatively men may be good, as receiving it from God.

846. *Mat. 12. 39. A wicked and adulterous generation seeketh after a sign. Joh. 16. 23. Whosoever you ask the father in my name, &c.*

Christ condemns not so much their seeking a sign, as their seeking preposterously: They should first have sought the Scriptures, and then a sign, and not first signs; they should first have eyed them, and then less esteemed signs; but here they most seriously looked at signs, and less at the Scriptures. What was asked of the Father which was just should be granted, but it was not just to ask signs in the first place.

847. *Mat. 12. 39. There shall be given no other sign but the sign of Jonah. Joh. 10. I have done many miraculous works which testify of me.*

No other sign so clear and eminent as this sign; though others shall be done; yet none more clear and convincing both of Christs Resurrection, and the peoples destruction; for as *Jonah* was three daies — so should Christ be — which was clear enough as to the time — and as afterwards

Nineveh

*Mat. 12.
8.*

Nineveh was destroyed, they not living up to what *Jonah* had preached, so should these people be destroyed for not living answerable to Christ's Doctrine.

848. *Mat. 12.49. He stretched forth his hand towards his Disciples, and said, Behold my Mother and my Brethren, Mat. 1.10. Luk. 2. The Virgin was Christ's Mother.*

Christ denieth not his kindred according to the flesh, but prefers spiritual kindred before them; and that speech depends on his Office, who receives the faithful into the first degree of honour, as though they were his nearest kindred.

849. *Mat. 13.11. To you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. Plal. 119. The Law is a light, &c. Mat. 16.29.*

The former place intimates that God must give us the knowledge of the Scriptures, else we cannot understand them. The latter place intimates, that the Scriptures are perspicuous, and yet both agree. For a thing may be conspicuous of itself, and yet not so to us: The Scriptures in those things which concern our Salvation are conspicuous but by reason of the blindness which is upon our minds we cannot understand them till God give understanding.

850. *Mat. 13.12. He that hath not: Ver. 12. From him shall be taken away, even that he hath.*

He is said not to have, who is more careful to seek after novelties, than to believe Gods Word, or look after his own salvation; such a one; because he thinks he hath the knowledge of God, and disdains his Word, shall fall away at last by his boasting, and shall by his own destruction understand how miserable, naked and poor he is.

851. *Mat. 13.16. Blessed are your eyes that see. Joh. 20.29. Blessed are they that have not seen; and yet believed.*

In the first place is understood the temporal blessedness and felicity of those who conversed with Christ.

In the latter the heavenly and eternal felicity of believers.

852. *Mat. 13.33. The kingdom of heaven is like to leaven: 1 Cor. 5.7. Purge out the old leaven.*

The doctrine of the Apostles was like to leaven, because of its sudden piercing into the whole world, as the Doctrine of the Pharisees was like to leaven, which was to be avoided; or all iniquity and filthiness of nature, and carnal desires of wicked men, may be so compared: therefore we may interpret this either for good or evil; leaven in the first place is taken in a good sense; in the second, in an evil sense.

853. *Mat. 15.22. A woman of Canaan. Mat. 7.26. A Greek, a Syrophenissian.*

She was of the posterity of the *Canaanites*, by kind a *Syrophenissian*, in the borders of *Tyre* and *Sidon*, she dwelt in the Country of *Syria* and *Phenicia*.

She was called a Grecian, for the Jews counted all Heathens Grecians, probably because of the rule they had in *Syria*, in former times over these people of *Syria Phenicia*, she was an Alien from the Commonwealth of *Israel*, of the Posterity of the *Canaanites*, which was in the Land of *Canaan*, and a *Syrophenissian*, so called from the Region where in she lived. *Phenicia* was a part of *Syria*, in which were *Tyre* and *Sidon*, famous Cities.

854. *Mat 15.24. I am not sent but to the lost sheep of the house of Israel. 1 Tim. 2.5. There is one mediator between God and man, who gave himself a ransom for all.*

In the former place, Christ speaks of his Prophetical Office, that is, of teaching and working Miracles; In his second, of his Mediatorship, of salvation and redemption, that belongs and is extended to all believers.

855. *Mat 23.23. Take heed of the Leaven of the Pharisees; and of the Sadducees. Ch. 23.23. The Scribes and the Pharisees sit in Moses Chair, All therefore whatsoever they bid*

Luk. 8.18
Rom. 2.
17.

bid you, that observe and do.

By the leaven of the *Pharisees*, is here understood their perverse Doctrine, corrupting the purity of Gods Word, Christ commands them to beware of this, and their hypocrisie, infecting the sincerity of manners; for like leaven it penetrates, puffs up and corrupts; but the eyes of God respect sincerity only: yet he bids them observe what they taught that fit in *Moses* chair, out of the Law of God. For truth, whoeover preacheth it, must be received for it self, but we must not depend on their false hypocritical glosses; for God is worshipped in vain after the commandments of men.

Jer. 5. 5.

* *Mat. 16. 6.* with *Mat. 23. 1.*

The former place bids us examine the Doctrine, it forbids us to entertain it if we find it false. The latter bids us hear them, and all that they teach we must entertain, so be they teach aright, but if wrong, as before, not. The former seems a general rule; The latter, the limitation or exception.

* *Mat. 16. 6. 12.* with *Mat. 23. 2.*

The latter place bids us observe to do all that we are commanded out of *Moses* chair, or *Moses* Law which God gave him; so long as they teach *Moses* commands, do all, though they themselves do them not. But they must beware that the Pharisees intrude now on them their own Traditions for Doctrines out of *Moses* his chair, their own Traditions being no better than Leaven.

* 856. *Mat. 16. 20.* Then he charged his Disciples that they should tell no man that he was the Christ. *Mat. 28.* ult. Go teach all Nations.

Christ would have every thing done in its own order: He now sent his Disciples to prepare the people for an expectation of Christs coming. Afterwards he sends them to say that Christ was come. Christ forbid them because place and persons were not convenient; He commanded them to go and invite those that were bidden when all things were ready.

* 857. *Mat. 17. 1.* The sixth day after Jesus took Peter, &c. *Luk. 9. 28.* And it came to pass about eight daies after that having taken to him, &c.

Matthew puts exclusively only the daies that were between, which were altogether accomplished. *Luke* puts in the reckoning, the two outermost daies: The day wherein Christ spake is reckoned one, and the day of his Transfiguration another; but here in the former are numbered the daies only coming between.

* 858. *Mat. 17. 11.* *Elias* shall come. *17. 12.* *Elias* is come.

Some reconcile these thus: The former place is meant of literal *Elias*, the other of mystical. But rather Christ in the former words answers to the Disciples, which in regard that *Elias* went away and continued not with them, they wondered how the Prophecie of *Malachy*, and the opinion of the Jews should be true, that *Elias* was to come: Christ tells them, that it is true, which was said, he should come; yea, and to make it appear that it was true, he tells them he was already come.

859. *Mat. 17. 15.* Lord have mercy on my Son, for he is lunatick. *Mat. 9. 17.* I have brought unto thee my son; who hath a dumb spirit.

He is lunatick, who upon the wane of the Moon is sick of the Falling-sickness, or a *Verrigo*, which happens to many by imperfection of nature. This man was said to be dumb and deaf, not by nature, but because Satan possessed his tongue and ears; so that he added more diseases to his natural infirmity.

* 860. *Mat. 17. 23.* The third day he shall rise. *Mat. 8. 31.* After three daies he shall rise.

Several waies of resolving this latter: As Synecdochically, as when we say, He hated me from that day, when even that very day he hated me. But how can that be after, which was within three daies? Others say, These words, *after three daies*, ought not to be referred to the next word, *suffer*, but to all that went before in that discourse: So Christ rose the third

third day, not from his Death, but Passion, which began chiefly the day before the preparation for the Passover, which *Mark* there speaks of, which others reject, because the Pharisees would have the stone rolled to the Sepulchres mouth but till the third day, because he said, I will rise after three daies; it seems they feared no cheat afterwards. Besides, Resurrection is opposed to Death, therefore the time of the future Resurrection must begin from Death. Others say, *it* ought not to be interpreted by *after*, because it appoints no certain time, and it would have impeded the Pharisees reason for keeping the Sepulchre three daies. Some say, *it* signifies and is put for *it*, not declaring any certain time. Others say, seeing he rose within three daies, his word is much more amply made good: For in Promises a prefixed time is set, to the end that the thing promised may not be delayed beyond the time, but restrains not the performance of it before.

* 861. Mat. 18.1. *At the same time came the Disciples unto Jesus, saying, who is the greatest in the kingdom of heaven.* Mar. 9.35. *And he sat down and called the twelve, and saith unto them if any man desire to be first, &c.*

We find the agreement thus: Christ knew (saith *Matthew*) their disputing in their thoughts. *Mark* saith, they disputed this by the way. *Mark* saith, Christ called the Disciples: *Matthew* saith, they came, implying, when they were called; and *Matthew* saith, they asked Christ *who is the greatest?* *Mark* saith he told them, *If any man desire to be first, &c.*

862. Mat. 18.6. *If thy hand or thy foot offend thee, cut it off, and cast it from thee.* Eph. 5.29. *No man hateth his own flesh.*

Christ speaks figuratively, that we should crucifie the old man with his evil affections, that bear rule in the members of our bodies, that we must cast away the most dear and profitable things from us, which set our sins on fire and foster them, and offend us.

863. Mat. 18.15. *If thy brother trespass against thee, go and tell him his fault between thee and him alone.* 1 Tim. 5.20. *Them that sin rebuke before all.*

Christ speaketh of our private duty toward our brethren, that offend us without publike scandals, and wils that we shall not be too severe or soft examiners of our brothers faults. The Apostle speaks of the publick office of the Presbytery against those who persevere in their sins, as *Theophylact* expounds it.

864. Mat. 18.20. *Where two or three are gathered together in my Name, there am I in the midst of them.* Joh. 11.15. *I was not there.*

Christ in the former place speaks of his personal and gracious presence; in the latter, of his common natural presence with other men in the earth: for when he was in another place, he was not truly and locally in *Bethany*.

865. Mat. 19.17. *There is no man good save one, who is God.* Luk. 6.35. *A good man out of the good treasure of his heart brings forth that which is good.*

God is good of his own infinite perfection, by his Essence, Nature, and Being, to whom evil is contrary. Men and Angels are called good, not from themselves, but by communication, by the goodness of God in their creation and restitution. Christ attributes goodness to God only, that he might draw him that called him good to acknowledge his Doctrine to be divine.

* Mat. 19.17. *God only is good.* Luk. 6.45. *A good man out of the good treasury:*

God only is good: 1. Originally. 2. Perfectionally. And 3. Causally. God is only the increased good: Other Creatures are good by a created goodness, or a created convenience in the Creatures with the mind of the Creator understanding and ordaining all things.

Christ doth not in this place deny himself to be God, but he applies himself to the person to whom he spake; he reprehends his hypocrisie, though he spake the truth, yet he was reproved for not speaking it with a

Ggg true

true heart; for as some gather by his sudden departure he came to catch rather than to obey, and yet some of the ancient Fathers do think Christ reproved him of pride of his own righteousness; However this is an ironical, not a negative speech. There is a great distance betwixt these—

Do not call me good, and why callest thou me good? The former denies goodness to be in him; The latter only seems to expostulate the matter thus, Why dost thou call me good, seeing thou dost not believe me to be God, nor art resolved to follow my Doctrine?

866. Mat. 19. 27. *Behold, we have forsaken all and followed thee, what shall we have therefore?* Luk. 17. 10. *When you have done all those things that were commanded you, say, We are unprofitable servants, we have done only that was our duty to do.*

Power glories in the name of the Apostles, that they had forsaken all for Christ, though it was not much that they had, so men are wont to reckon largely of their services toward God. Christ opposeth against this ambition, our duty we owe unto God, all that we can, and all we possess is from God, we are his servants; and they that serve him not for himself, deserve nothing in the sight of God, doing our duty, we do not repay the thousandth part of what we owe unto him.

867. Mat. 20. 16. *Many are called, and few chosen.* Rom. 8. 38. *Whom he did predestinate, them he also called, and whom he called, them he also justified.*

Vocation is either external by preaching of Gods Word; so God calls all men indifferently to partake of his grace; or by the internal vocation joyned with the outward, whereby

Rom. 8.

God by his holy Spirit manifesteth to us our election, and declares us to be his children.

868. Mat. 20. 20. *The mother of Zebedees children came to him and desired.* Mat. 10. 35. *James and John the sons of Zebedee came to him.*

The Mother spoken to by her children, asked in their name, for they supposed they should the more easily

obtain it by the mediation of their Mother, because she was Christs Cousin.

869. Mat. 20. 23. *To sit on my right hand and on my left is not mine to give.* Rev. 3. 21. *To him that overcometh will I grant to sit with me on my Throne.*

In the first place Christ maintains, that at his first coming, God the Father had given him no command to assign to any men any degrees of honour, but that he should instruct the faithful concerning the Cross; and should promise unto them eternal life, which is given to them who shall overcome by faith, which is our victory.

* Mat. 20. 23. with Rev. 3. 23.

He saith, *It is not mine to give*; not that he wants power as God; but it is not mine to give at this time. I came not from the Father for that purpose to reward men with degrees of Glory before mine Ascension, but my business was to die for you, and to teach you how by enduring the Cross, and despising the shame, and cleaving unto me you may have that glory which is requisite for you. It is not want of power, but want of injustice that it is not mine to give; for when the time of remuneration comes, (which is after this life) even then I shall not have recourse, or an eye unto Relations, or Kindreds; but I shall give it to whom it is due, and in what degree it is fit. As if two Princes were set to behold Champions striving for victory, and one of them having some familiarity with one of the Princes, should desire him to give him the prize, and he should answer, it is not mine to give, but it shall be given to him that winneth it; no man will say that he wanteth power, but commend his justice: So the Lord saith it is not mine, not because he cannot, but because he will not violate the laws of Justice, preferring them, and neglecting others, if any should afterwards be of more labours, or sufferings, or vertues. It is not Christs to give, as man, say others. The latter place speaks that Christ shall judicially distribute rewards at the last day.

870. Mat.

870. Mat. 20. 29. *And as they departed from Jericho, behold two blind men sitting by the way side.* Mar. 10. 46. *As he went out of Jericho, blind Bartimeus sat by the high way side.*

Matthew was an eye witness that they were two, but Mark mentions the most noted of them.

871. Mat. 20. 29. *As they departed from Jericho, Behold two blind men.* Luk. 18. 35. *As he came nigh to Jericho a certain blind man sat by the way side.*

When Christ entered the City, the blind man first cried out, and when he was not heard for the noise, he sat in the way where Christ went out, and never left crying till Christ called and healed him. Christ did defer his cure, but did not wholly refuse it; so he made proof of his faith, and of many others.

* Mat. 20. 29. Luk. 18. 35. Mar. 10. 46.

Matthew and Mark are easily reconciled, it being usual when one speaketh of two, for the other to speak but of one of most note, as when the two possessed with devils were delivered: Or it may be that one cried first unto him, and the other followed his example. And as for Luke telling that it was done when they were about to enter Jericho, I think they did cry unto him when he was to enter, but being hindered by the concourse and noise of the people, could not be heard, wherefore they stood in some more convenient place about the time of his going out, and then crying unto him prevailed: But Luke, content only to supply what is wanting in the other Evangelists, speaketh of no more but the crying to him when he entered, and so cometh directly to the Miracle; And this is the more probable, because Christ oftentimes was wont to delay men seeking to him, for the trial of their faith.

872. Mat. 21. 19. *The fig tree was forthwith dried.* Mar. 11. 20. *In the morning as they passed by, they saw the fig-tree dried up from the root.*

The fig-tree indeed withered forthwith, but on the morning the day fol-

lowing the witheredness was made manifest.

* 873. Mat. 22. 14. *Many are called, few are chosen.* 1 Tim. 2. 4. *God would have all men to be saved.*

Many called by Gods revealed Will, or that of his Precept, but not chosen by his private, or the will of his purpose, for few are chosen by that. God would have all men saved, all sorts of men, not every particular man, but of all conditions of men, poor, and rich, &c.

* 874. Mat. 21. 38. *This is the heir, come let us kill him.* 1 Cor. 2. 8. *Had they known him, they would not have crucified, &c.*

The former place is but Parabolical, and so not argumentative. However the Text tells us only they knew him with an head knowledge, as the devils knew, that is, were persuaded by his Works and Miracles, he must needs be the Christ, but they knew not savingly or feelingly that he was the Christ.

The latter Text is a Text of charity, which St. Paul looking upon himself in his former estate of persecution, pronounced; thinking that no man would be so base as to persecute and kill the Son of God, if he knew that he was the Son of God. But this Judgment of charity doth not affirm, that there will be none who will sin presumptuously, and against the Holy Ghost, as probably they did in Matthew.

875. Mat. 22. 32. *God is not the God of the dead, but of the living.* Rom. 14. 8. *Whether we live or dye, we are the Lords.*

Christ denieth not simply, but comparatively and relatively from the hypothesis of the Sadducees, that God was the God of the dead, for they supposed the dead should never rise again; Paul from another hypothesis affirms the same, which depends on Christs resurrection, on this wise, God is the God of the dead, because the dead bodies shall rise again.

876. Mat. 23. 9. *Call no man your Father upon the earth.* 1 Cor. 4. 15. *If you had ten thousand instructors in Christ, yet*

yet have you not many Fathers, for in Christ Jesus have I begotten you.

Christ will have us place our filial confidence in God only, not in men, though they love us with fatherly affection, and teach us the true Religion, and so are called Fathers, not by nature, but by participation, that they are so. So Paul calls himself the Father of the *Corinthians*, and of *Timothy*, by reason of the Gospel, not primarily, but secondarily, because he was an Instrument which God used to call and regenerate them by the Gospel; that he preached to them.

877. Mat. 23. 10. *Be not called Masters.* 1 Cor. 4. 15. *You have many Masters.*

Joh. 1. Christ is our only spiritual Rabbi, Master and Doctor; others that have these titles, are but servants to this great Master, because they must teach no other but the Doctrine of Christ, *For of his fulness we have all received, he is the way, the truth, and the life,* and it is enough to us that he said it.

878. Mat. 23. 17. *Ye fools and blind.* Cha. 5. 22. *Whoever shall say, Thou fool, shall be in danger of hell fire.*

Christ by his Office and his Charity was angry with the *Pharisees*, and to make them repent he called them fools and blind, but he forbids, that out of a carnal reproachful desire, and greediness of revenge, or pride, or mad anger any man should detract from his neighbour.

879. Mat. 23. 37. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them.* Cha. 27. *Jerusalem is called the holy City.*

Jerusalem the City of Martyrs is there called the City of many Saints. It is called the holy City, for the most holy God by whom it was made choice of; or for the *Messias* who taught them the sanctity of faith and life, and offered himself for us for a price of redemption; or for the Saints that were in it.

880. Mat. 24. 25. *Prepared from the beginning.* Joh. 14. 2. *I go to prepare a place for you.*

Preparation by Predestination is one thing: Preparation by Possession

is another. Heaven was prepared by Council and Predestination for Gods Children: But by possession actually by Christ, who took our humane nature, and carried it into heaven, to take possession in the name of the Elect.

881. Mat. 25. 3. *And he shall separate the sheep from the goats.* Joh. 10. 16. *There shall be one sheep-fold, and one shepherd.*

There is a difference betwixt a sheep-fold and a fold for Goats. There is a difference betwixt true sheep, and sheep only in appearance; sheep in appearance may have the same visible Church as the true sheep, but in the future state of the Church the true sheep shall be separated from the hypocrites: There is but one sheepfold of both Jew and Gentile — nor of both, but one shepherd.

882. Mat. 25. 32. *He shall separate the Sheep from the Goats.* Joh. 10. 16. *And there shall be one sheepfold.*

The first place is concerning the future state of the Church after the day of Judgment, that shall be otherwise then it is now, for then shall there be a separation made. Hypocrites now pass for Sheep, then they shall be manifested to be Goats. The latter place is of the faithful, who shall be gathered into one sheepfold, that is, the Church, both *Jews* and *Gentiles* under one shepherd.

Eph. 2. 14
Cap. 5. 23
1 Cor. 3.
11.

883. Mat. 25. 34. *Inherit the Kingdom prepared for you from the foundation of the world.* Eph. 1. 4. *He chose us in him before the foundation of the world, that we should be holy.*

Christ by the beginning and foundation of the world, understands eternity; the Apostle looks to the first Creation; for before the foundations of this world were laid, God chose us in Christ to salvation.

884. Mat. 25. 34. *There is a Kingdom prepared for us, before the foundation of the world.* Joh. 14. 3. *I go, saith Christ, to prepare a place for you.*

There is a place by Gods decree provided for us from eternity, according to predestination, but not particular designation, which is done after Christs

Christ's ascension; but the Devil, Death and Hell, and Malediction did not suffer us to come thither: until Christ had destroyed those impediments, and by his death vanquished the Devil, Death, and Hell, blotted out our sins, & by rising again had restored life to us, by his Ascension had opened heaven to us, and going thither before us confirmed it, that we should follow him thither.

* 885. Mar. 25. 46. *These shall go in to eternal punishment.* Jer. 2. 12. *For I am merciful, saith the Lord, and will not keep mine anger for ever.*

The former place speaks of Gods expression of his wrath in the world which is to come. This latter place speaks of the expression of his wrath in this life. The former is pronounced against particular persons that were desperately reprobate; the latter of such, as though they were despe-

After the Jews.

After the Gentiles.

After the Evangelists.

The first of the Sabbaths

The second of the Sabbaths

The third of the Sabbaths

The fourth of the Sabbaths

The fifth of the Sabbaths

6. The preparation of the

great Sabbaths

7. The Sabbath

The eighth of the Sabbaths

So that after two daies

comes the third day after his solemn entrance into Je-

rusalem. But while I study brevity, I dare not enter into the sea of that variety

which is here offered.

888. Mat. 26. 7. *A woman poured*

Oyntment on our Saviours head. Joh. 12.

3. *Mary took a pound of Oyntment of*

Spikenard very costly, and anointed the

feet of Jesus.

Some hold that these are different

Histories, yet it might be, that when a

greater quantity of oyntment was

poured forth, that his feet were

anointed also at the same time.

* Mar. 26. 7. with Joh. 12. 3.

John saith, *Judas spake against this*

womans act. *Matthew*, that the Disci-

ples, and that by a figure called *Syllap-*

su, by which one is called more; They

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ately wicked, yet would or might return (having still time) to the Lord.

886. Mat. 26. 2. *Take ye this after*

two daies: it is the Feast of the Paschever.

Ver. 6. *Jesus was in Bethany six daies*

before the Paschever.

The Evangelist began to speak of

what was done two daies before the

Paschever, but repeating the matter

higher, he relates some things were

done in Bethany six daies before the

Paschever, because the History of Ju-

das the Traytor required that. There-

fore here is an Hystorick.

* 887. Mar. 26. 2. with Joh. 14.

12. Joh. 13. 1.

The Hebrews begin their day at

Evening, Lev. 23. 32. The day from

the ingress of Christ into Jerusalem to

the Resurrection may be reckoned

three waies;

1. From the day of his ingress into

Jerusalem to the day of his Resurrection

2. From the day of his ingress into

Jerusalem to the day of his Resurrection

3. From the day of his ingress into

Jerusalem to the day of his Resurrection

4. From the day of his ingress into

Jerusalem to the day of his Resurrection

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Jerusalem to the day of his Resurrection

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22. From the day of his ingress into

Jerusalem to the day of his Resurrection

23. From the day of his ingress into

Jerusalem to the day of his Resurrection

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Simon the Leper, but relateth it as a thing done, not setting down the time of doing it. Whereas *Marthen*, speaketh of the Disciples; *John*, of *Judas* murmuring against the fact, it is to be understood, that the other Disciples either said so, or thought so; *Judas* perswading them; but they spake it of a true care for the poor; *Judas*, out of a thewifish intention. Some think that the women are not the same, *Mary* being one, and the other, which the Disciples did murmur at, was another.

889. Mar. 26. 8. *The Disciples saw it, and had indignation.* Joh. 12. 4. *Then saith one of his Disciples, Judas Iscariot.*

The Evangelists usually ascribe to many the fact of one, if their consent went along with him. So the murmuring which *Judas* began, is imputed to the rest who held their peace.

890. Mar. 26. 11. *You have the poor alwaies with you, but me you have not alwaies,* Cha. 28. 20. *And loe I am with you alwaies, even unto the end of the world.*

In the first place Christ speaks of his corporal presence and natural conversation with his disciples in the state of humiliation, that he should not be so alwaies with them. In the latter of the assistance by his Person, and his help that should be effectual in their Apostolical duty, though it be difficult, yet Christ would be present with them by a singular virtue of his Spirit dwelling in them. The accomplishment of this promise was manifest in the Apostles, and in all the faithful by the operation of the Spirit in us, and shall be so to the end of the world.

891. Mar. 26. 26. *This is my Body.* Cha. 24. 23. *If any man shall say unto you, Lo here is Christ, or there, believe him not.*

In the first place Christ asserts his presence in the sacred Supper. In the latter he foretells that false Prophets should come, and exhorts us that we should beware of those false Impostors, and should not look for salvation in places, times, or persons, contrary to Gods word, but only in Christ Jesus our Lord.

892. Mar. 26. 26. *This is my body.* Joh. 6. 63. *The flesh profiteth nothing.*

Christ in the first place understands his body that was given to dye for us. In the latter, flesh, but not his own in special, but in general, the natural use of any meat whatsoever. Not as the *Capernaues* dream, that they should so eat his flesh, who would eat him with their teeth, but not with their heart.

Mar. 26. 26. with Joh. 6. 63. *This is my body, that signifies and sets forth, or is sacramentally my body, which being spiritually eaten, or applied by faith is bread and meat indeed; but the ordinary flesh which is spoken of profiteth nothing to the saving of the soul.*

Mar. 26. 26. — with — *He went up into heaven, and sits at the right hand of God. — When the heavens must remain, &c.*

Christ is sacramentally on the Lords Table really, spiritually, not corporally; Corporally in heaven, yet by faith and by his effects and benefits on earth; this denotes his body, and as surely as the bread is taken, so surely is the benefit of Christs body taken.

893. Mar. 26. 29. *I will not drink henceforth of the fruit of the Vine.* He puts these words after the Institution. Luk. 22. 18. He puts those words before the Institution.

Christ once delivered the Sacramental Cup to his Disciples, saith *Augustine*; but *Luke* hath not made his Narration in a continued History, nor alwaies observed the order of time, so that here is an Hysteresis again.

Mar. 26. 29. with Luk. 22. 18.

They both agree in the words; *Luke* only speaks frequently, not so exactly of the time. *I will no more drink of the fruit of the Vine, &c.* is, that the Kingdom of God was now so near that this was the last meat and drink, or the last meal that he was to have before that came. By the Kingdom of God, meaning his Resurrection and forward, when God by him had conquered *Death, Satan, and Hell*. And whereas he saith, *Till I drink it new with you, &c.* He did so, eating and drinking

drinking with them after his Resurrection. This therefore being the time of his speech, it was reasonable to say so, any time of the meal, this is the last meal I must eat with you, till I be risen again from the dead; and hereupon the Evangelists have left the time of his uttering of it at that indifferency that they have done.

894. Mat. 26. 29. *I will not drink henceforth of the fruit of the Vine, until that day when I drink it new with you in my Father's Kingdom.* Act. 10. 41. *We eat and drank with him after he rose from the dead.*

Christ said, he would not drink with his Apostles in his mortal body; but after the Resurrection, having put off the infirmity of his body, he after conversed with his Disciples, and eat and drank with them; he calls it new, because he is made immortal of mortal, and the Devil and Death being destroyed, he had opened a spiritual Kingdom.

895. Mat. 26. 34. *This night before the Cock crow thou shalt deny me thrice.* Mar. 14. 30. *Before the cock crow twice thou shalt deny me thrice.*

Matthew briefly and in general, without relating the circumstances; but Mark relates the matter with more and more particular words.

* Mar. 26. 34. with Mar. 14. 30.

Crow thrice in all; for Peter denying him once before the first crowing, and twice before the second. He that saith, *He shall deny me thrice before the Cock crow twice*, doth not imply at all, but he shall or may deny him thrice before the morning Cock crow to break of day, or before the Cock give over crowing.

* Mar. 26. 36. *Then came Jesus into the place that is called Gethsemane.* Mar. 14. 32. with Luk. 22. 39. *He went forth, as he was wont, into the Mount of Olives.*

Gethsemane was at the foot of mount Oliver, into a Garden which was there. The Talmudists speak of Gardens there, and tell how the Gardeners use to fatten their grounds with the scouring of the sink that carried the blood and filth of the Temple Court into that Valley.

896. Mat. 26. 52. *All they that take the sword, shall perish with the sword.* Luk. 22. 36. *He that hath no sword, let him sell his garment and buy one.*

A sword is taken properly in the first place; for Christ will not that private men should use the sword for revenge, and to resist evil, but should overcome evil with goodness: In the latter place, a sword is taken metaphorically for the Word of God, with which we must fight against Satan and our spiritual enemies, and therefore we must be armed with it.

* Mar. 26. 52. with Luk. 22. 36.

The former place forbids taking of swords for private defence unlawfully. The latter place tells us, that the Persecution would be so great, as it in all probability would be the greatest wisdom to part with our estates and buy swords; not that indeed he would have them to buy swords, but that by this Prophecy he would shew them they must provide for trouble; and that it is rather meant of material swords, will appear by their shewing of him two material swords, which he seeing, and their willingness to defend his person, said, *It is enough.*

897. Mat. 27. 4. *Judas saith, I have sinned betraying the innocent blood.* Act. 1. 18. *Falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

The confession of Judas, and the testimony he gave of Christ's Innocency, was not with true repentance; but only sorrow by the sense of his sin, which led him not to conversion, but to hang himself.

* Mat. 27. 4. with Act. 1. 18.

The one place speaks what Judas said before he went to hang himself, which the other place saith he afterwards did.

* 898. Mat. 27. 5. *And went and hanged himself.* Act. 1. 18. *And falling headlong he burst asunder in the midst, and all his bowels gushed out.*

Having hanged himself, to hasten his death the more, or to be the more revenged of himself, he cast himself headlong with violence from the place, where the halter was fastened, and so it being broken fell down,

down, and with the violence of the fall he burst asunder, and his bowels burst out in a pitiful manner.

* 899. Mat. 27. 7. *And bought with them the Potters field.* Act. 1. 18. *Now this man purchased a field.*

He purchased the field by their hands, and they purchased the field with his money.

* 900. Mat. 27. 9. *This which was spoken by Jeremy the Prophet — Zach. 11. 12. So they weighed for my price thirty pieces of silver.*

There are two things reconcileable, 1. Whether *Matthew* mean *Jeremy* or *Zachary*? If *Jeremy*, then where is it in that Prophecy? If *Zachary*, why calls he him *Jeremy*? 2. Why urgeth he the words so? *Matthew* speaks according to an ordinary manner of speaking used among the Jews, & by them would easily be understood, though he cited a Text of *Zachary* under the name of *Jeremy*: For the illustration of which matter we must first produce their ordering of the books of the old Testament, the Law, the Prophets, and Hagiographa. By the last, meaning the *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*, *Job*, *Ruth*, *Ester*, &c. Then the five Books of *Moses*, *Joshua*, *Judges*, *Samuel*, *Kings*, and then the Prophets, among whom *Jeremy* was set first, and then *Ezekiel*, and after him *Isaiah*, and then the twelve. And thus in the Bibles of old, *Jeremy* came next after the book of the *Kings*, and stood first in the Volumn of the Prophets. So that *Matthew* alledging of a Text of *Zachary* under the name of *Jeremy*, doth but alledge a Text out of a Volumn of the Prophets, under his name that stood first in that Volumn: And such a manner of speech is that of *Christ*, Luk. 22. 44. in which he follows the general division that we have mentioned, only he calleth the whole third part or Hagiographa by the title of the *Psalms*, because the book of *Psalms* stood first of all the books of that part. In that saying, Mat. 16. 14. Others say *Jeremy*, or one of the Prophets. There is the same reason why *Jeremy* alone is named by name, viz. because his name stood first

in the Volumn of the Prophets, and so came first in their way when they were speaking of the Prophets. Or

2. It may be it was at first delivered by *Jeremy*, and after written by *Zachary*, who in many things imitates him. Hence the *Hebrews* say, the spirit of *Jeremy* was in *Zachary*. Or 3. It might be taken partly out of *Jeremy*, and partly out of *Zachary*: for *Jeremy* bought a field also, Jer. 32. Or *Zachary* might have two names — As for the second Question, some think the words are partly taken out of Jer. 18. 2. and 32. 9. and Zach. 11. 12. and here in *Matthew* are conjoined; and although the name of *Potter* be in Jer. 18. yet as not pertinent to the History of *Christ's* Passion it is omitted.

* 901. Mat. 27. 32. *They compelled Simon of Cyrene to bear his Cross.* Job. 19. 17. *Christ bearing his Cross, went forth into a place, called the place of a skull.*

At first going forth *Christ* himself carryed the Cross, and when he was grown too feeble in body, the souldiers compelled *Simon* whom they met on the way, to carry the Cross.

* 902. Mat. 27. 44. *The Thieves also who were crucified with him, cast the same in his teeth.* Luk. 23. 39. *And one of the malefactors which were hanged, rayled on him.*

Matthew ascribes to both that which was proper to one, as the murmuring before amongst the Apostles; or if both at first did rail on him, one of them at last confessed his sin, and acknowledged *Jesus* to be the *Messiah*.

* 903. Mat. 28. 1. *In the end of the Sabbath as it began to dawn.* Joh. 20. *The first day of the week cometh Mary Magdalene early, when it was yet dark.*

John saith *Mary Magdalene* came while it was yet dark; *Matthew*, when it began to dawn: *Mark* saith, she and the other women came thither at Sun-rising: All which I speak the story thus: That at the dawning, and while it was yet dark, the women, as soon as they could see, (at the least *Mary Magdalene*) set out to go to the Sepulchre, and that was at the very instant

of Christ rising; when there was a great earthquake, and an Angel came and rolled away the stone. *Mary Magdalen* came from *Bethany*, from her Brother *Lazarus*'s house (if she came from her own home) and the other women were at their several Lodgings, and to get them altogether would spend some time, so as though *Mary* were early sitting, yet it was Sun-rising before they were altogether at the Sepulchre.

904. *Mat. 28. 2.* The Angel of the Lord descended from heaven, *Joh. 20. 12.* And sent two Angels, with *Mat. 15. 3.*

The women had two journeys to the Sepulchre, the first early in the Morning: when they saw an Angel without, sitting upon the stone; and coming within the Sepulchre, they saw a young man sitting on the right side of the Sepulchre; and then after this they go to the Disciples, and came back again to the Sepulchre, where *Mary* finds either the same Angels to have shifted their places, and to sit at the head and feet, or two others to sit within the Sepulchre, which *John* speaks of.

905. *Mat. 28. 8.* The *Maries* departed from the Sepulchre with fear and great joy. *Mat. 16. 8.* They fled from the Sepulchre, for they trembled and were amazed.

A joyful fear.

This fear and amazement was joyed with joy, as it falls out in sudden accidents.

906. *Mat. 28. 9.* The women came and held him by the feet. *Joh. 20. 17.* He saith to *Mary Magdalen*, Touch me not, for I am not yet ascended to my Father.

Christ suffered the women to touch him, to confirm the certainty of his Resurrection, that they might be more sure witnesses to his Disciples and others: he forbade *Mary Magdalen* to touch him, because she rejoiced too much with carnal affection, and therefore he would have her rather touch him by faith, that is, believe in him, to be the Son of God, the Lord of glory, salvation, life and death.

907. *Mat. 28. 9.* with *Joh. 20. 17.* Christ suffered the women to

touch him, and to worship him: But when *Mary Magdalen* would even out of her natural affection, or spiritual desire, so touch Christ as to hinder him in his progress and business, he forbids her to touch him, lest she might stay him from doing that work he had to do before he went to his Father.

907. *Mat. 28. 18.* All power is given to me both in heaven and in earth. *Mat. 13. 32.* But of that day knoweth no man, no not the Son, but the Father only.

All power is given unto Christ the Mediator, because he is made Lord in the glory of God the Father. In the day of his humiliation he knew not as man the day of Judgment, or nor for himself that he knew not, but for us, saith *Augustine*, because it is believed not us to know.

908. *Mat. 28. 18.* All power is given to me in heaven and in earth. *Rom. 9. 5.* Christ who is over all, God blessed for ever.

Power is given to Christ as man, for nothing can be given to him is God, for as God he had all things before in his power, but the humanity of Christ hath not that power of it self, but from the Divine Nature with which the humane nature is personally united.

909. *Mat. 28. 18.* with *Rom. 9. 5.*

Power is either a Physical power of Efficacy, or a Moral power of Authority. The Physical power of Efficacy, which is (as some, the omnipotency of his Godhead, or as others) a spiritual power of his Manhood, but these are not meant here: In all probability, the power that is here given unto Christ is for its general nature, the same, which in the following words he communicates unto his Apostles, but that is a power of Office and Authority, a power to teach and baptize. Now this power of Authority is either Essential or Official: Essential or natural, which belongs to him as God, and is *potestas innata*, or *data*, therefore not here meant. 2. The Official power is dispensative, or donative, delegated unto him as Mediator and head of his Church, and therefore

it did bring in the Doctrine of the Gospel more clearly and fully than was brought forth before; and had reference to the Doctrine of Christ. Whereas where is mentioned John's birth and death, or of Christ's birth and death. The former is in relation to Christ, and the latter, Christ's birth &c. is related as part of the good news which ought to be preached.

913. *Mar. 1.2. As it is written in the Prophecy.* Luk. 3.4. *In the Book of the words of Isaiah the Prophet.*

Is. 43.
Mal. 3.1.
Is. 43.4.

Mark understands *Malachi*, and *Isaiah* the Prophecy; *Luke* means *Isaiah* only.

914. *Mar. 1.2. As it is written in the Prophecy.* Luk. 3.4. *In the book of the Prophet Isaiah.*

The first place speaks of both the Prophets, *Isaiah*, and *Malachi*, from whence the Sentence urged here is taken. But *Luke* useth only the name of the more eminent Prophet, *Isaiah*. The one half of the words alledged in the Text are not in *Isaiah* at all, but in *Malachi*. So *Mark* might say the Prophecy; and yet sometime in the New Testament, in Allegations from the Old, do closely couch two several places together under one quotation, as if they were but one; yet maketh it sure, that the first alwaies is the very place which it takes off to cite, though the second be another. As *Act. 7.7.* a speech is alledged which was spoken at twice, so that here *Luke* might say *Isaiah*.

915. *Mar. 1.35. And in the morning, rising up a great while before day, he went out; and departed into a solitary place, and there prayed.* with Luk. 4.42. *And when it was day he departed, and went into a desert place, and the people sought him.* &c. with Mat. 8.18.

Matthew observeth not the time when *Peter's* wife's mother was cured, he bringing the History in when other circumstances of place or persons, &c. invited him thereto. And whereas *Mark* saith, it was before day, and *Luke*, when it was day, both agree, for it was in the twilight, which is not yet clear day, and yet it is so much

light as to be called day. And whereas *Matthew* saith, Christ commanded this multitude to depart to the other side, which questionless they did; and Christ he went into the Wilderness, and the multitude came thither to seek him. The meaning may be, Christ commanded that they should depart to the other side, not that which is opposite directly, but to the other side, in respect of the side of the Sea of Galilee, which was towards Capernaum: So the multitude sayled over part of the Lake, yet did not wholly leave Galilee; Christ he came by Land to the place where the people sought him. The History tells us what Christ commanded, for what the people did.

916. *Mar. 17. Who can forgive sins, but God only?* Joh. 20. 23. *Whose sins you remit, they are remitted unto them.*

God above remits sins by his own authority. The Apostles and Pastors of the Churches only remitte in the Name of Christ, that upon condition of faith, they are remitted. But God speaks to us by his Ministers; that we should be sure of his grace, and should have the Sacred Function in honour, since it is confirmed in heaven what the Ministers declare on earth.

* *Mar. 2.7. with Mat. 6. As we forgive our debtors or trespassers.*

In every trespass which any do to their Neighbours, there be two offences, one to God; another to Man: In the first respect, as it is against God, and his Commandments it is called a sin: And that God only forgives. In the other respect, it is called only an injury or damage, and to man may forgive it. When a man is robbed, the Law is broken by stealing, and the injury that is done, is against a man that hath goods stolen, this injury, as it is an injury, a man may forgive; but as it is a sin, he cannot, but God only.

* *Mar. 2.7. with Joh. 20. 23.*

God forgives sin by authority, Man ministerially; God of himself alone, Man only from God; God absolutely, Man with conditions and supposition; God really and originally;

nally, Man only declaratively.

915. Mar. 5. 20. *The man that was possessed with the Devil published in Decapolis, how great things Jesus had done for him. Luk. 3. 39. He went through the City publishing.*

He published it first in the City of the *Gadarenes*, and afterwards in other parts of *Decapolis*.

916. Mar. 5. 30. *Veritas went forth of Christ to cure the woman. Ver. 34. He said unto her, Daughter, thy faith hath made thee whole.*

By virtue from Christ was the woman restored to her health, which she applied to herself by faith, and so her issue of blood staid.

917. Mar. 6. 5. *Christ could do no mighty works in his own Country. Mar. 28. 18. All power is given to me in heaven and in earth.*

Christ was not destitute of virtue, but for their incredulity; for faith is the hand that receives Christ's benefit, and to those that believe all things are possible: that he could not, is meant here, he would not, for that is God's will, to be able, saith *Tertullian*.

918. Mar. 9. 2. *After six days Jesus taketh with him Peter, James, and John. Luk. 9. 28. And it came to pass about eight days.*

The first place must be understood exclusively in respect of the day, in which Christ speaks, and was transformed. The latter includes both those days, and he numbred not precisely, but about eight, there were not so many whole days.

919. Mar. 9. 35. *And he sat down and called the twelve. Mat. 18. 1. The Disciples came unto him, saying.*

The Disciples on the way disputed who should be the greatest of them, Christ therefore at home called the twelve, and they being called came unto him.

920. Mar. 10. 19. *Christ answereth him that asked of him about eternal life, Thou knowest the Commandments, Do not commit adultery, do not kill, do not steal. Rom. 3. 20. By the deeds of the Law shall no flesh be justified in the sight of God. Gal. 3. 16. c. 3. 10.*

To him that asked, *What shall I do?* Christ answering this question, that he might make him know his weakness, he sends him back to the rule of Works, or the Law of God, and so would have him to seek salvation in Christ, and not in his own works.

921. Mar. 11. 7. *They brought the Colt to Jesus. Mar. 21. 7. They brought the Ass and the Colt.*

Martha is an eye witness, that the Ass and the Colt were both brought, according to the Prophecy, *Fear not O Daughter of Sion behold thy King cometh sitting upon an Ass, and the Foal of an Ass.* Some make this an emblem of the *Jews* and *Gentiles*, by the *Ass* to be meant the Ass, which our Saviour rid first on, but because she went upwardly, he left her, and rode on the Foal, which was an emblem of the *Gentiles*, who received the Gospel willingly, which the *Jews* rejected.

922. Mar. 13. 32. *But of that day, and of that hour knoweth no man, no not the Angels that are in heaven, no not the Son, but the Father. Col. 2. 3. In whom are hid all the treasures of wisdom and knowledge.*

Christ knew not the hour, say some, that is, knew it not to reach us to know it; but thus God himself he knows it not; nor could Christ have said, *No, not the Son, but the Father.* Thus we may equivocate in any thing: I know it not, because I will not tell you it. Christ, as Man, knew not the time of God's judging the world, though as God he did; and as Mediator he had the fulness of wisdom dwelling in him, that is, as the Divine Nature is there. It is likely as Man he had not this Mystery discovered to him till after his Ascension.

923. Mar. 14. 12. *And the first day of unleavened bread when they killed the Passover. Joh. 13. 1. Now before the Feast of the Passover, when Jesus knew that his hour was come.*

The *Jews* began their day from the Evening, and they were to celebrate the Passover on the fourteenth day of the month *Nisan*, according to the Law,

Zac. 9. 9.
c. 13. 1.
c. 13. 1.

Law, as Christ did. But the Jews referred that solemnity to the Sabbath day, and called it the great day of the Sabbath.

924. Mar. 14. 32. *They came to a place which was named Gethsemani. Luk. 22. 39. And he went, as he was wont to the Mount of Olives.*

Gethsemani, that is, the Valley of fainess, it was so called from the fruitfulness of the place, or otherwise the Garden in which the Mount of Olives was. Therefore the Evangelists here set the same place by divers names.

925. Mar. 15. 25. *And it was the third hour, and they crucified him. Joh. 19. 14. About the sixth hour Pilate said to the Jews, Behold your King.*

In the former place, the hour of the day was reckoned according to the manner of the Jews, from Sun rising to Sun setting, twelve hours to a day; in the latter, from midnight after the custom of the Romans: Christ was condemned and crucified the third hour after Sun-rising; at the sixth hour he was exposed to scorns, at the ninth hour (after three hours darkness) he was dead; and the remainder of the day was spent in his burial.

Joh. 20.
12.

* Mar. 15. 25. with Joh. 19. 14.

The East Country men do diversly distinguish their artificial day both into twelve equal hours (called Planetary hours) and into Quadrants, having the name of the hour going next before. The Eastern men accounting

1, 3, 6, 9.
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. The manner of our accounting 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6. The opposition is not in the same respect therefore in the manner of accounting.

Mark in that Calculation of the time takes his date from the first time that Pilate gave him up to their abusiings, and his phrase may be taken of so comprehensive an intimation, as to speak both the time of his first giving up at the third hour of the day, and the time of his naying to the Cross the third hour from that; and much after the same manner of account that our Saviours six hours sufferings from Pilates first giving him up, to his dying

are reckoned: So the 430 years of sojourning of the Children of Israel in Egypt, Exod. 12. are computed; namely, the one half before they came in Egypt, and the other half after. As to the latter place, John seemeth the rather to have added this circumstance, not only to state the time, (which was of weighty concernment) but to brand the Jews impiety, and neglect of their Religion for the satisfying of their malice, who would on so high a day spend it so far and do nothing. And though some scruple may be, how it could be that it was about the sixth hour when Pilate delivered him up, seeing Christ was on the Cross, and darkness about the sixth hour? Yet the words of John as they raise the scruple, so they give the answer. For it might very properly be said, and that according to the usual speech of the Nation, that it was about the sixth hour, when the sixth hour was but now beginning, & by the time that it was completed, all that might be dispatched, that passed betwixt his sentencing and his raising upon the Cross.

926. Mar. 16. 1. *When the Sabbath day was past, the Mariæ brought spices. Luk. 23. 56. The day of the Paschever the women prepared spices and ointments.*

On the day of the Paschever they bought spices, and began to make Ointments, on the Sabbath day after Sun-set they continued it, and when the Sabbath was past, they came very early in the morning to Christs Sepulchre.

927. Mar. 16. 5. *In the Sepulchre they saw a young man sitting on the right side. Luk. 24. 4. Behold two men stood by them in shining garments.*

Mark makes mention of one Angel, which spake to the women. Luke speaks of two that were witnesses of our Saviours Resurrection.

928. Mar. 16. 6. *He is risen, he is not here; Behold the place where they laid him. Joh. 20. 14. Mary turned her self back, and saw Jesus standing.*

The Angel speaketh concerning him dead, such a one as the women sought for, that they might anoint his

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body;

body, but Christ witnessed himself that he was alive, not only by testimony of Angel, but by manifesting himself at the monument, and speaking unto *Mary*.

929. Mar. 16. 8. *Neither said they any thing, &c. And yet they told it to the Disciples.*

They said nothing to any man while they were on the way running and trembling, but as soon as they got within doors they told it to the Disciples; they stood not talking by the way, but halted to the Disciples.

930. Mar. 16. 9. *When Jesus was risen early the first day of the week, he appeared first to Mary Magdalen. Mar. 28. 9. Jesus met the women, which were Mary Magdalen, and Joanna, and Mary the Mother of James, and the rest.*

Mary Magdalen is first named, because she in a peculiar manner saw Christ, then the other women after her saw him in their order.

* Mar. 16. 9. with Mar. 28. 9.

Mary had two journeys to the Sepulchre: In the one, she and other women; in the other, she alone met him. Or else she spoke to him, and not to the rest, therefore mention is made of her, and not the rest.

931. Mar. 16. 15. *Preach the Gospel to every creature. Mat. 10. 5. Go not into the way of the Gentiles.*

The first place is concerning the enlarging of Christ's Kingdom amongst all Nations after Christ's Resurrection. The latter is concerning the first temporal mission of the Disciples to the *Jews* only; for the mystery of our Redemption before Christ's death, was not to be preach't to the *Gentiles*; therefore Christ was call'd the Minister of the Circumcision.

Rom. 15.
8.

932. Mar. 16. 16. *He that believeth and is baptized, shall be saved. Rom. 10. 10. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

Faith is the means of our salvation;

confession is required, not that faith is insufficient, but because that faith is not in the heart, where confession is not in the mouth, but where it is in the heart it ingenders all parts of outward confession.

933. Mar. 16. 16. *He that believeth not shall be damned. Rom. 11. 32. God hath concluded them all in unbelief, that he might have mercy upon all.*

Christ speaks of some unbelievers, who were harden'd that they should not believe the Gospel, such shall be damned. So they that are not moved by promises or threatnings, to believe the Gospel, to them is cursing, judgement and death. Paul speaks of all them both *Jews* and *Gentiles*, and describes their state before the preaching of the Gospel, for they are all by nature shut up in unbelief, and those that are believers of the Gospel are freed from this state, that by the Gospel they may be made partakers of God's mercy in Christ.

934. Mar. 16. 19. *The Lord Jesus after he had spoken unto them was received up into heaven, and sat at the right hand of God. Chap. 14. 22. This is my body.*

Christ ascending and sitting at the right hand of God, doth not take away the presence of his body in the holy Supper, but confessing it, that he is exalted above all things into glory. Phil. 2. 9.

935. Mar. 16. 19. *Christ sits at the right hand of God. Eph. 1. 20. Col. 3. 1. Heb. 1. 3. c. 8. 1. 1 Pet. 3. 22. Act. 7. 56. Steven saw Jesus standing at the right hand of God.*

To sit is the part of the Judge, to stand, the part of him that fights and helps us, saith *Gregory*; *Homil. de Ascens. Domini*. Steven therefore being at the conflict with death, saw him standing whom he had for to help him; but *Mark* describes Christ sitting after his Resurrection, for after the glory of his Ascension, he shall come as Judge in the end of the World.

The

The Gospel of S^t. LUKE.

IT comprehends the Conception of *John Baptist*, and *Jesus Christ*, with their Nativity, Life, Vocation, Sermons in special, the Miracles of Christ, his Passion, Death, Resurrection, Apparition, and Ascension into Heaven.

936. **L**UK. I. 13. *Zacharias prayer is heard.* ver. 18. *He believed not.*

Although he had a conflict through the weakness of his faith, of the special gift of so wonderful a Son, yet he had a general faith concerning a Messiah as the Deliverer of the people from their disgrace, and therefore his doubting did not exclude his prayers from being heard.

937. Luk. I. 32. *The Lord God shall give unto him the Throne of his Father David.* Joh. 18. 36. *My Kingdom is not of this world.*

To sit in the Throne of *David* here, is not to govern a temporal Kingdom, as *David* did here on earth, but a spiritual, wherein Christ reigns by faith in the hearts of his followers, and he rules over sin, death, and the devil.

938. Luk. I. 33. *And he shall reign over the House of Jacob for ever.* 1 Cor. 15. 24. *He shall deliver up the Kingdom to God the Father.* ver. 28. *He shall be subject unto him.*

Christ's Kingdom is eternal and without end, not as *David's* earthly Kingdom was for a few daies, but it must be continued for ever in the Person of Christ, and the faithful, after a spiritual manner; he shall deliver the Kingdom to the Father, not that he shall no longer rule with the Father, but because after this world is ended, he will fully joyn us to his Father, and will govern his Church otherwise than it is now governed.

* Luk. I. 33. with 1 Cor. 15. 24. 28.

There is a twofold Kingdom of Christ, 1. Essential, as God; 2. Oeco-

nomical, as Mediator, God and Man, betwixt God and Man. The first Kingdom is not here spoken of in either place. And as for the second which he received from his Father, he shall surrender it up again to his Father after he hath subdued sin and death, and put all his enemies under his feet. Christ governs his Kingdom, his Church and people here by means and instruments, as the Word, Sacraments, Ministers, &c. By Angels, Men, Ecclesiastical, or Politick; opposing means, for the suppressing his childrens adversaries. Now he shall deliver this Mediatory rule (when he hath fully reconciled all men to God, and perfected his work) to God the Father, who will rule his Children in a new and hidden way without men or means, not mediately, but immediately by himself Christ shall still reign. He shall reign over *Israel* for ever, because he shall rule till Eternity come, and after him there shall be no King; for when Eternity comes, he shall rule though in a new way.

939. Luk. I. 36. *Elizabeth Maries Cousin.* ver. 5. *She was of the daughters of Aaron.* Luk. 2. 5. *Mary was of the Tribe of Judah, of the house of David.*

In the Scripture they are called Cousins, though they are not at all of the same family, so vulgarly *Anna* is affirmed to be the mother of *Mary*, and the sister of *Elizabeth*.

940. Luk. I. 44. *The babe leaped in my womb for joy,* that is, *John Baptist* in the womb of his Mother, when *Mary* came to her. Joh. I. 31: *I knew him not,* saith *John*.

Christ

Christ was known to *John* before by internal and spiritual knowledge, but *John* knew him externally and corporally in his baptism.

941. Luk. 1.67. *Zacharias prophesied being full of the Holy Ghost. Joh. 7. 39. The Holy Ghost was not yet, because Christ was not yet glorified.*

The first place is meant of the gift and Spirit of Prophesie; the latter place is concerning the visible and wonderful effusion of gifts of the Holy Ghost upon the Apostles after Christs glorification.

942. Luk. 2. 11. *There is born to you a Saviour in the City of David, which is Christ the Lord. 1 Pet. 3. 21. Baptism doth save us.*

Subalternates do not disagree, Christ makes his people safe from their sins principally as the efficient meritorious cause, Baptism serves but instrumentally, and not alwaies; for it is not the want of Baptism, but the contempt which condemns us.

943. Luk. 2. 33. *His Father and mother marvelled at those things. Mat. 1. 8. Jesus according to his humanity, had no Father. Heb. 7. 3. According to his Divinity had no Mother.*

The Father of Jesus Christ, *Joseph* was only so for his care, but not really and naturally so, for he was appointed by God to be a keeper of the Virgin *Mary* espoused to him, and her Son, and Christ being a little child, gave him honour and reverence due to a Father. The Virgin *Mary* was his natural Mother according to the flesh, for he received his humane nature of her substance.

944. Luk. 2. 34. *Simeon blessed him. Heb. 7. 7. The lesser is blessed of the better.*

Simeon prayed well for *Mary*, congratulating her concerning her happy and blessed Off-spring, and by a Prophetic Spirit foreshewing the hard success she and her Son should have, but he did not prefer himself before them.

945. Luk. 3. 7. *The Baptist calls the Pharisees a generation of Vipers. Mat. 5. 22. He that saith to his brother, Thou Fool, shall be in danger of hell fire.*

John Baptist calls them not so reproachfully out of an ill affection, but from his Office, because such were full of poyson and malice, working the Viperous works of the devil the old Serpent. So the Ministers of the Church must publicly complain of the sins of the people.

946. Luk. 5. 10. *Fear not from henceforth thou shalt catch men. Joh. 1. 42. Andrew brought Simon his brother to Christ.*

Simon is brought by *Andrew* to follow Christ, and to profess the Gospel, by a general call, but Christ calls him by a special call to the Sacred Function, about the matter of Fishing.

947. Luk. 6. 1. *And it came to pass on the second Sabbath after the first, that he went through the Corn fields. Mat. 12. 1. At that time Jesus went on the Sabbath day through the corn.*

The Jews called the eighth day of the great solemnity, the second Sabbath after the first; for some of their Feasts lasted for eight daies, and the first day with the eighth day were the most solemn, and the intermediate daies, not so much regarded, moreover they were called Sabbaths.

948. Luk. 6. 25. *Woe to you that laugh now, for you shall mourn and weep. Joh. 16. 22. Your heart shall rejoyce, and your joy no man taketh from you.*

In the first place the pleasures and delights of the world are understood by the name of laughter, the end whereof is alwaies sorrow; in the latter place is meant joy in Christ by the Holy Ghost, which is heavenly and eternal.

949. Luk. 6. 26. *Woe unto you when all men shall speak well of you. Mat. 5. 16. (1 Pet. 2. 12.) Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.*

Woe be to them, who do only so that they may please the World, and desire the praise of men, flattering the wicked, and winking at their sins that they may get favour. But not to them who like a light are an example of good works, and a godly life to others.

950. Luk.

950. Luk. 6. 30. *Give to every man that asketh, Eccl. 12. 4. Give to the godly, and help not a sinner; hold back thy bread and give it not unto him.*

Christ will have that we shall do good to our friends, and to our enemies, though they be wicked and ingrateful, by the example of our merciful heavenly Father, and if we give not to the person, yet give to his Nature as he is a man. A place of *Ecclesiasticus* may not be opposed to Canonical Scripture, who will have him that craves an alms to be humble, shutting out the wicked and obstinate in malice, who abuse the beneficence of good men.

951. Luk. 7. 13. *Weep not. Eccl. 38. 16. Let tears fall down over the dead*

Christ comforts the Widow, who wept for the death of her only son, because her son should suddenly live again. But Christ disallows not moderate weeping for the death of our neighbour, only we must not mourn as those that have no hope.

952. Luk. 8. 39. *Return to thy house, and shew how great things God hath done unto thee, Cha. 5. 14. He commands the Leper that he should tell no man.*

Christ commanded him that was possessed with the devil, to tell what benefits God had done for him, because the time, the place and other circumstances required that; but he sent the leprous party who was cleansed, to the Priest, that he might approve of the cure.

953. Luk. 10. 4. *Salute no man by the way. Rom. 16. 16. Salute one the other with an holy kiss, The Churches of Christ salute you. Phil. 4. 22. The Saints.*

Christ will have his Disciples diligent in dispatch of their Office, that they should not hinder the course of their Ministry with long discourses and salutations, but should fulfil their journey in a short time: such a command gave *Eliu* to his servant: which denieth not our Christian duty and humane good manners to salute one the other.

954. Luk. 10. 18. *I beheld Satan as lightning fall from heaven. Joh. 8. 44. The devil was a murderer from the beginning, and the father of lies.*

Satan falls from heaven, when he is cast out of our hearts by sound doctrine, and loseth his light, that is, his authority, by the preaching of Gods Word here, as it were by a thunderbolt from heaven, that is, from the Kingdom of God in the heart of man is he cast down and trod under foot: but he was a murderer and lyar from the beginning that he fell; not from that he was created.

955. Luk. 10. 22. *No man knoweth who the Son is, but the Father, and who the Father is, but the Son. Joh. 15. 26. The Spirit of Truth he shall testify of me.*

Christ excludes not the Persons of the Deity, but the creatures and the false gods, for the Father by the Son from Eternity infinitely communicating his infinite wisdom, revealed it to the Holy Ghost, and therefore Christ saith, the Spirit shall not speak of himself, but whatsoever he shall hear, that shall he speak.

956. Luk. 10. 23. *Blessed are the eyes which see those things which you see. with Joh. 20. 29. Blessed are those which have not seen, and yet believe.*

Sight is twofold, bodily, and spiritual: Bodily sight is meant in the latter place; spiritual sight or understanding is meant in the former. Although many souls have not seen Christ in the flesh, yet in regard they have seen him with the eyes of their soul, and believed on him, they are blessed.

957. Luk. 10. 24. *Many Prophets and Kings have desired to see those things that you see. Joh. 8. 56. Abraham saw my day.*

There are different manners of the Visions of Christ and of God. We see now in a glass darkly, but then, that is, in the next life we shall see face to face. *Abraham* and the faithful in the Old Testament saw Christ promised that he should come: The Apostles saw him manifested in the flesh. The Prophets saw him of old in shadows and figures, the Apostles and the Christians now see him clearly and manifestly.

958. Luk. 10. 28. *Do this and live. Rom. 4. 5. But to him that worketh not,*

but believeth, his faith is counted for righteousness.

The parts of Gods Word are the Law and the Gospel; the Law promisseth life eternal to them that do it, the Gospel to them that believe. Christ by the words, *Do this*, doth not shew that the Lawyer was able to fulfil the Law, but only admonisheth him so, that he might grow sensible of his own weakness.

959. Luk. 10. 41. *Martha, Martha, Thou art careful and troubled about many things.* 1 Tim. 5. 14. *I will that the younger women marry, guide the house.*

Christ reprehends not Martha's care of her house, but for presumption and false opinion, because she preferred the care of her house before the Word of God.

960. Luk. 11. 41. *Give alms, and all things are clean unto you.* 1 Cor. 13. 3. *If I bestow all my goods to feed the poor, it profiteth me nothing.*

Christ speaks of alms proceeding from faith and charity; the Apostle speaks of hypocritical alms without Christian Charity.

961. Luk. 12. 33. *Sell what you have and give alms.* 1 Tim. 5. 8. *But if any provide not for his own, especially those of his own household, he hath denied the faith.*

Christ would not have us forsake our neighbour in his wants and necessities, but rather (to help him) we should sell our possessions, to declare our compassion so far as we are able, without doing injury to our family.

* 962. Luk. 13. 32. *Go tell that Fox, with Aēt. 23. 5. Exod. 22. 28. Thou shalt not speak evil of the Ruler of thy people.*

Some are of opinion, that it was not meant of Herod, but he that was the Author of their coming, and speaking so to him. For although Herod dealt like a Fox in killing of John Baptist, pretending sorrow for his death, and yet glad of the occasion; he was not the Fox now, but some subtil Pharisee, who would have him thus spoken to, as though they were thus solicitous for him, when as indeed they hated him to the death, and intended no

thing else, but because his Doctrine was still against them, to drive him away, if by any means they could. Or if it were spoken of Herod, Christ spoke not as a private person, nor did he speak as a rayler on the Magistrate, but as one that by a tart word would shew him his sin and nature. The latter place speaks of private persons speaking injuriously of their Prince, or in contempt of him.

963. Luk. 14. 23. *Compel them to come in.* 1 Pet. 5. 3. *Not as being Lords over Gods heritage.*

There is used an internal compulsion spiritually, when men are drawn to the knowledge of their sins, by the Law of God explained to them, and are urged in their consciences to fly to the mediation of Christ: so from the daies of John the Baptist, untill now Mar. 16. 12. the Kingdom of heaven suffereth violence, and the violent take it by force; an external compulsion is, when men not sufficiently instructed, and forced by carnal weapons to Religion against their conscience, such are made rather hypocrites than good Christians; therefore the Apostle warns us well, that no man should affect to Lord it over Gods people, that is, the Church, and to use a tyrannical power over their consciences.

964. Luk. 14. 24. *None of those men which were bidden shall tast of my Supper.* 2 Pet. 3. 9. *God is long suffering to us-ward, not willing that any should perish.*

The Gospel, since it is the power of God to salvation to all that believe, they that hear it, being invited by God and receive it not, dying in their sins without repentance, they are the cause of their own ruine, and not God.

965. Luk. 14. 26. *He that hateth not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple.* Eph. 6. 2. *Honour thy Father and thy Mother, that is may be well with thee.* Chi. 5. 25. *Husbands love your Wives.* 1 Joh. 3. 15. *He that hateth his brother is a murderer.*

Christ is to be beloved above all creatures,

creatures, and rather our Parents, brothers, and sisters, and our own life should be lost, then we should deny the Gospel. *He that loveth his Father and Mother more than me, is not worthy of me*, saith Christ; otherwise we must honour our Parents and love our children.

Luk. 14. 26. with Eph. 6. 2.

The latter place bids us honour our Parents in all things that are lawful, yet not as Gods: The former place tells us, he that honours his parents so much, when Christ and his Parents come in competition, as they chuse their Parents, and doth not so far prefer Christ as in an holy Zeal, leave and even hate their Parents is not worthy of Christ.

966. Luk. 13. 7. The righteous need no repentance. Cha. 3. 8. Bring forth fruits worthy of repentance.

Repentance of those that stand, which is spoken of in the first place, must be distinguished from repentance of those that are fallen, which is meant by the latter place, and we are admonished to it, and to bring forth the fruits of it.

967. Luk. 16. 9. Make you friends of the Mammon of unrighteousness. 1 Tim. 4. 4. Every creature of God is good.

Riches are good in themselves, as they are a creature, but because they are often got unjustly, and many abuse them to injustice, pride, tyranny, luxury, gluttony, &c. therefore Christ calls them *the Mammon of unrighteousness*; the Apostle calls them *the snare of the devil*, and will have us so to dispose of our wealth, that we may reap fruit of them in another world.

968. Luk. 16. 16. The Law and the Prophets were until John. with Luk. 2. 1.

Christ's intent is concerning the Policy of *Moses* and the Ceremonies which were in force until *John* coming, after whose daies follows a spiritual administration which *John* begun, plainly preaching repentance and remission of sins by the blood of the Lamb. The *Jews* had a phansie that *Moses* his Law should be dispensed amongst the *Gentiles*, and the whole

World to be under their Policy, which Christ reprov'd, and told them of another Kingdom and Policy to come. Christ speaks nothing here of the Moral Law, which in propriety of speech is no part of *Moses* Policy, as the Ceremonial and Judaical were; the Moral Law was natural and eternal, and therefore belonged to all times and persons. The Ceremonial Law had no force compulsory over the people; but yet after *John* it shewed us Christ held forth in the times under the Law.

969. Luk. 17. 10. When you have done all those things which you are commanded, say, We are unprofitable servants, we have done that which was our duty to do. 2 Cor. 11. 12. Paul gloried, and reckons up his good works and divine Revelations.

In the former place Christ saith, that no man can deserve any thing at the hand of God; since we are all bound to obey God in all things unto the end, so that we cannot boast before God. In the latter, *Paul* mentioneth his labours, not of vain-glory boasting, but being compelled to it for the defence of his Ministry, against all back-biters and false Apostles that unjustly reproached him.

970. Luk. 17. 10. with Psal. 19. 12. In keeping thy Commandments there is great reward.

When we have done all there is no merit, it is but all duty; but when we have done all, there is a reward; it is Gods Promise and Goodness, though we by our best deeds meant nothing; yet God out of his goodness rewards us with some thing plentifully.

971. Luk. 18. 1. We ought to pray alwaies, and not to faint. — Christ's Disciples did not do so, nor were they blamed for it.

This word *alwaies* signifieth not a continuation of time, but a constancy and perseverance in the duty. There were set hours for prayer: Christ would not have us confine our selves to these hours, but rather to take any time we can, being diligent in the duty. We say, This boy is alwaies at his study, because he is most an end there,

Mat. 13.
7.
1 Tim. 6.
9.

there, or he makes it his greatest business: So a Christian should alwaies be at his prayers, make it his greatest business.

972. Luk. 18. 29. *Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of Gods sake, who shall not receive manifold more. 1. Cor. 7. 10. The wife must not depart from her husband, and the man must not put away his wife.*

For Christ his sake we may leave our Wives and all things, when necessity constraineth us, but we cannot leave our Matrimony: Paul admonisheth the wife that she should not by contumacy forsake her husband, nor the husband to forsake his wife; but if she depart, let her live unmarried, or be reconciled to her husband.

973. Luk. 18. 35. *And when he drew nigh unto Jericho, a blind man sitting by the way-side—Mat. 10. 46. As he went out of Jericho—blind Bartimewus—Mat. 20. 30. And behold two blind men sitting by the way-side, as they departed from Jericho.*

Some say, these were different times and passages; others, that they were in the same Journey, and that he healed one blind man at his coming in; and as he went forth two more, whereof the more noted was Bartimewus, or in English, the son of Timew, and he being the more noted his name is only set down. But others say, he cured one at his going in, another as he came forth, and then further on his way, two more.

974. Luk. 22. 28. *Ye are they who have continued with me in my temptations. Mat. 26. 56. All the Disciples forsook him and fled.*

In the former place, the Disciples constancy is commended for the time past, that they forsook not Christ in his temptations, when others were backward. In the latter, is observed their scattering abroad, for that at the time of Christs passion their faith was much shaken.

975. Luk. 22. 29. *I appoint to you a Kingdom, as my Father hath appointed me. Mat. 10. 40. For so sit on my right*

hand and on my left hand is not mine to give.

He speaks at first, not of the Kingdom of heaven, whereof he hath the sole government, but of the administration of the Kingdom of Grace, in the promulgation of the Gospel through all the world; and planting of Churches by Apostolical Authority, which he going to his Father, left in charge with them, as he had it committed to him by his Father.

976. Luk. 22. 31. *Satan desired to have you, that he may sift you as Wheat. 1 Joh. 5. 18. And he that is born of God sineth not, and that wicked one, that is the devil, toucheth him not.*

Satan laies snares for godly men alwaies, seeking whom he may devour, that Christ confirms by example of the Disciples. John teacheth that that evil one shall not hurt us, though he set upon us. For God is faithful, who will not suffer you to be tempted above what you are able, but will with the temptation make a way to escape, that you may be able to bear it. 1 Cor. 10. 13.

977. Luk. 22. 31. *Satan hath desired to sift you. 1 Joh. 5. 18. That evil one shall not touch you.*

The former place sheweth Satans intent and desire; The latter shews Gods intent and resolution. Satans desire is by tempting and sifting to overthrow, but he shall only cleanse and refine you, and this by goodness of God, who may suffer Satan to take of the chaff, but will not suffer him to touch or meddle with the corn.

977. Luk. 23. 34. *Father forgive them. Joh. 17. 9. I pray not for the world.*

Christ both by words and his own example taught us to pray for our enemies, he prayed not for the world, that is, for wicked men hardened in their sins, of whom there was no hopes of repentance: we must not imitate that, because he only knew best who they were that were such.

Luk. 23. 34. with Joh. 17. 9.

In the former, Christ seeing the people zealous without knowledge, and that he might teach us to pray for those which despitefully use us, prayed for

for the Jews; nor that he so prayed for them, as absolutely to pray and believe that all and every particular soul of them should be saved, but that those who belonged to the election of grace, among them should be forgiven, &c. The latter place saith, that Christ would not pray that all and every particular person in the world should be saved.

978. Luk. 24. 10. *Mary Magdalen*

and Joanna, and Mary the Mother of James, which told these things unto the Apostles. Mar. 16. 10. *Mary Magdalen told them that had been with him.*

Mark excludes not the other women; he names *Mary Magdalen*, either because she spake to the Apostles in the name of all the rest, or else with greater affection, or because she spake first.

The Gospel of St. JOHN.

IT Contains a relation of Christs Person both according to his divine and humane Nature, also his Office, and pains he endured unto the death of the Cross, his Resurrection also, and his appearings. It was written after the other Evangelists against the Heresies of *Ebion* and *Corinthus*, being as it were a Complement of those things were let pass by the other Evangelists.

Mat. 10. 7

*979. **I**OH. 1. 1. *And the Word was God. Jesus Christ yesterday, to day, and for ever, &c.*

Doubt. A word is *vox evanescens*, a vanishing voice; Christ is a Word, ergo, vanishing, and not stable.

Ans. There is an equivocation in the word *λογος*, or word; for *λογος*, or a word is sometime in the predicament of Quality when it signifies a sound or transient voice, *volat irrevocabile verbum*; sometime it is in the predicament of Relation, when it signifies a promise, by which you are obliged to another.

Verba ligant homines, sanctorum Coruna funes.

As oft in the predicament of Action when it signifies a thought, or deliberation, or purpose of mind; but in this place it is taken essentially, not vulgarly; as for *ὑποκείμενον*, quoddam subsistens & intelligens; And Christ is called the Word in respect of the Father, because he was begot by the mind of his Father: and in respect of us, as the person producing the Gospel from the bosom of the eternal Father, and keeping the Ministry thereof.

Joh. 1. 1. *And the Word was made flesh.* Flesh is a Creature, therefore Christ was a Creature.

Mutato genere predicationes non valet consequentia. In maiore usitata predicatione est generis de specie. Flesh is a created substance in the other proposition; *The Word was made flesh* was an improper speech. *The Word was made flesh, i.e.* The Word is Man, or the Word the Divine Nature assumed into personal union with the Humane Nature.

Joh. 1. *We saw his glory as of the only Son of God.* Joh. 1. 12. *To them gave he power to become the Sons of God.*

The word *Son* is sometime taken *quodammodo*, sometimes *ovarium*. They are properly *Sons* who are procreated of the Fathers substance, and keep the Fathers Nature in themselves, so Isaac was the son of Abraham. Others are sons by Law or adoption; when he who was not of the nature of the Father is taken and acknowledged by the pleasure of the father to be his son, as Eleazer was to Abraham when yet Isaac was not born; and sometimes Catechistically, Scholars are called sons of Masters. Angels and Believers

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are the Sons of God by Adoption and Grace, but Christ is the true and natural Son of God. He is the only begotten and beloved Son, *forge naturali*, with a natural affection; and thorough this Son it is that all other Sons of God are beloved and adopted.

980. Joh. 1.7. *John came for a witness to bear witness of the light. c. 5. 34. I (saith Christ) receive not testimony from man.*

Act. 1.8.
c. 10. 39.

John testified of Christ that he was the light of the world, not for Christ's cause, but for mans cause, that they might believe in him. For seeing he is the chief good, the testimony of men or Angels can add nothing unto him.

* Joh. 1.7. with Joh. 5. 34.

The former place speaks of *Johns* office and end in coming to preach, to bear witness. The latter place speaks of *Johns* Testimony as nothing in comparison of God's. *q. d.* I have no need to ground my Doctrine of *Johns* Testimony concerning me; the Testimony that I ground on, is that of the Father, which is far greater than that of *Johns*. Though I deny not *Johns* Testimony in its place, yet I will not compare it with the Testimony of God.

981. Joh. 1.8. *He, that is, (John) was not the light. c. 5. 35. He was a burning light.*

Joh. 8. 12. *John was not the light of life which enlightens every man that comes into the world, but Christ who is the light of the world. Yet John was a burning light, which not of himself, but before others carried the Torch-light of the Word, and enlightned many by the Ministry, that so they might see that true Light and Sun of Righteousness. So Ministers of the Church and all the godly shine before others in holy doctrine and pious life.*

* Joh. 1.8. with Joh. 5. 35.

Light is either created, or increated. *John the Baptist* was a created light; Christ was the increated light. *John* was not the increated, but a created light. *John* was not the original light, but he was a derivative light, or a reflection of that Sun. *John* was not the

light, but he bore witness of the light, and in this regard he was called a burning light.

982. Joh. 1. 14, 18. *We behold his glory as of the only begotten of the Father. Gal. 3. 26. For you are all the children of God by faith, which is in Christ Jesus.*

Christ is the only begotten Son of God, namely, the natural Son begotten from everlasting, by the communication of the whole divine Nature from the Father: the faithful are called the Sons of God by Adoption, their faith in Christ, and the Holy Ghost, which is called the Spirit of Adoption, because by his vertue and operation, he adopts us to be the sons of God.

Rom. 8.
15.
1 Cor. 1.
22.
c. 5. 25.

* 983. Joh. 1. 18. *No man hath seen God at any time. Isa. I saw the God of Sabbath sitting, &c.*

Seeing God, is either wholly or in part; no man hath seen God, or comprehended God with the eye of his body or of his mind, the fulness of God. It is one thing to see another, to comprehend by seeing, when as nothing of the whole is concealed, but it is seen round about in all the limits thereof. God may be seen by certain similitudes, but by the species of his nature he cannot be seen; when *Jacob*, *Moses*, and *Isaiah* saw God, it was by certain similitudes, but not his uncircumscribed nature. Or else no man formerly in the dispensation of the Law hath so clearly and fully seen God as now he is revealed in the daies of the Gospel; though *Isaiah* and others have had some twilight, yet not so as now in larger beams.

984. Joh. 1. 27. *He is who came after me. Ver. 27. For he was before me.*

Christ was born after *John the Baptist*, of the Virgin *Mary*, in the sixth month according to his humane Nature; but he was before him, as he was God from everlasting.

* 985. Joh. 1. 31. *I knew him not. The babe leaped in my womb.*

I knew him not by sight, before God revealed him to me, when Christ came

came to my Baptism, and did afterward confirm it by the sight of a Dove. There was no juggling betwixt Christ and me, for I was not acquainted with him, or saw him before. When John leaped in his mothers belly, it was by divine instinct, not natural knowledge.

986. Joh. 2.4. *Woman what have I to do with thee?* Mat. 15.4. *Honour thy Father and Mother.*

The words of Christ were of Information, not of Reprehension. For we must obey God rather than men. By the word *woman*, he implies that the Virgin *Mary* must not be the object of Invocation, but God only, saith *Epiphanius*. *Hares. 79.*

* Joh. 2.4. with *Mat. 15.4.*

The former place shews nothing of irreverence to his mother. Christ is to be considered as God, as Man, as the Son of God, as the Son of Man. As God he did Miracles, and so he reproves or inhibits her doing Miracles, and so sets aside her Motherhood; or if we consider him as Man, he doth not shew irreverence, only would by that word chide her for intermeddling in appointing times and seasons for his doing Miracles, and shewing the power and glory of God in him.

* 987. Joh. 2.20. ~~was~~

Forty six years was this Temple in building, *Solomons* was but seven and an half, *Zorobabel* was not so many, it was about fifteen, it is meant of the last restauration by *Herod Aescalonius*. He began it 27 of the *Julian* year, and finished it 15 of *Tiberius*, and 73 *Julian*; so as they are 46 years in building, it being finished about the first of Christs Preaching.

988. Joh. 3.13. *No man hath ascended up to heaven, but he that came from heaven, even the Son of Man which is in heaven.* Chap. 17.14. *Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.*

By ascending and descending here, we must understand the usurpation of heavenly things, for the natural and carnal man perceiveth not those things which are from the Spirit of God.

And all those whom the Father gave to Christ, that is, the faithful, shall be blessed with him for ever both in souls and bodies, and so the first place is explained by the latter. Christ is head of the faithful, and we are his Members; he is in the midst of us, and our conversation is in heaven. He descended in weakness, that he might raise us to his glory, for no man can come to the Father but by him.

* Joh. 3.13. with 17.24.

Ascending into heaven is either Corporal or Mental; No man hath corporally ascended into heaven, but by the merits of the Son of Man. But 2. No man hath Spiritually or Mentally ascended into the Mysteries of God fully and thoroughly, but the Son of Man hath fully and thoroughly, for in him dwells the whole treasure of wisdom; and if any man hath ascended in part, or into any one part thereof, it is by the help and spirit of this Son of Man, who is likewise the Son of God; which as the Son of God came down from heaven, the property of one nature being usually ascribed to the other.

989. Joh. 3.17. *God sent not his Son into the world.* Gal. 4.4. *God sent his Son.*

God sent not his Son to judge the World in his state of humiliation; but he sent him to redeem those that were under the law: now in his state of exaltation he doth and will judge the World. For all judgment and power is given to him from the Father both in Heaven and in Earth.

Joh. 5.
19.
Mat 28.

* 990. Joh. 3.21. with 1 Cor. 15.22.

The first Text tells us, Christ quickens whom he will, intimating, that none but whom he will is quickened, the power being solely in his hand. The latter place tells us, That all are made alive in Christ. Life is either temporal, the effect or result of the conjunction of the soul and the body. Secondly, Spiritual life, the conjunction of the Soul and God, and that is either inchoate or perfect in this life, and perfect in the life to come, when God doth discover the conjunction more fully, beside uniting the soul and body:

body. Now upon this account the souls that are enlivened are enlivened by Christ, and none other. Or if (as others will) it be meant of all, then Christ is the cause of the rising of all at the last day.

And so 991. Joh. 4.1. *Jesus baptizeth.* Ver. 2. *Jesus himself baptized not, but his Disciples.*

Christ did not outwardly baptize with his own hands, but by his Disciples; yet it is called Christ's Baptism, because he appointed it, and consecrated it by his Word, sanctified it by his own Baptism, adorned it, and confirmed it by annexing a promise to it, and because with the outward Baptism by water, he joyneth the baptism by fire, that is, he inwardly washeth our hearts by the baptism of his Spirit and his own blood, pardoning our sins, and purging our corrupt affections.

Mat. 3.11
Luk. 3.17

992. Joh. 4.13. *Whoever drinketh of the water, that I shall give him, shall never thirst.* Ecclesiasticus 24.21. *They that eat me, shall yet hunger, and they who drink me, shall thirst yet.*

Christ speaks concerning thirst and desire of a thing, which a man that hath it not wisheth for; Ecclesiasticus concerning a thing already acquired; and of wisdom, whose memory is sweeter than honey, and the Inheritance thereof, better than honey and the honey-combe, as *Lyra* speaks on Ecclesiasticus.

* Joh. 4.13. *Shall not thirst for ever.* with Eccles. 24.29.

They shall not thirst from defect or meer privation of grace and comfort wholly, and finally, as if they had no water, which who drinks of worldly water must do, but they shall thirst from desire of having more plenty of those waters, as those who once taste of sweet things desire more to taste of them.

993. Joh. 4.38. *You have entered into other mens labours.* 1 Pet. 4.15. *Let no man be a busy body in other mens matters.*

In the first place Christ speaks of Apostles lawfully called, who under the New Testament not drawn by

curiosity, but being divinely and immediately called, entered on the labours of the Prophets; In the latter an ill desire is forbidden.

* Joh. 4.38. with 1 Pet. 4.15.

The former place speaks of the Apostles entering upon the Ministry, and labour of the Prophets, and *John Baptist*. The latter place forbids mens being Spies and disturbers of the public peace.

994. Joh. 5.19. *The Son can do nothing of himself.* Chap. 10.18. *No man taketh away my life from me, but I lay it down of my self.*

Christ as man can do nothing of Gods works of himself, but from the Father, giving all honour and glory to Father. So the Apostle could do all things through Christ: In the latter place he treats of the divine power, that he had of laying down his life for his sheep, and of taking it up again.

* Joh. 5.19. with Joh. 10.18.

The former place speaks in relation to God, and so he can do nothing distinct from the Fathers work: seeing as they are one God, so have they one will, and one working. The latter place speaks in relation to men, so no man taketh it from me, and this I have as conjunct with the Father, not of my self as Son of Man.

995. Joh. 5.22. *The Father judgeth no man, but hath committed all judgement to the Son.* Chap. 8.15. *I judge no man, saith Christ to the Jews.*

The Father judgeth by the Son, and worketh all things; for works external are common to the three Persons: Christ judgeth no man with unrighteous Judgment, as the Jews did rashly judge of him, according to their carnal affections, being led with hatred and malice.

* Joh. 5.22. with 8.15.

The Father judgeth no man immediately, but the Father governs the World in the Sons Person, and exerciseth his Empire with his hand that he may rule heaven and earth according to his pleasure. The latter place speaks of Christ in the office of his Mediatorship wherein he did not proceed

proceed against the Jews, or any else as a rigorous and criminal Judge, as his authority might have extended, and he have had good reason to do, his end being to save by instruction, exhortation, conversion, and not to ruine by judgement and condemnation; he judgeth not in his first coming, his second is to judge.

996. Joh. 5. 27. *The Father hath given all power and judgment to the Son. Chap. 3. 17. God sent not his Son into the world, that he might judge the world, but that the world should be saved by him.*

The first place speaks of the coming of Christ in glory, and of his Majesty; or of the sending of the Son to judgement; the latter is concerning Christs coming in humility, when he came not to judge the world, but that the world should be saved by him.

997. Joh. 5. 31. *If I bear witness of my self, my witness is not true. Chap. 8. 14. Though I bear record of my self, yet my record is true.*

In the former place Christ speaks after the opinion of the Jews, who would say to him, thou bearest witness of thy self, and no man that bears witness of himself is worthy to be believed; and he urgeth them with it, that if he testified of himself, without the testimony of others, then they should not believe him; but he had John for a witness. Chap. 5. 33. The Father. ver. 32. 37. His works. ver. 36. The Scripture. ver. 39. By the latter he defends the authority of his own testimony, because he knew for what he was sent; and to whom he should return, that is, to the Father, and because he was not alone; but the Father was with him.

Ver. 16.

* Joh. 5. 31. with — 8. 14.

The first place intimates thus much: You think I aime not at Gods glory, but at my own, and more eye Fame than Truth, which occasions my speaking such great things of my self, without any witnesses worthy belief. If the case were so, I were not worthy your faith: But you are deceived, I neither seek my own glory, nor am I without witness, for there is my Father in heaven, and John, and others on earth.

998. Joh. 5. 34. *I receive not testimony from men. Chap. 15. 27. And ye also shall bear witness, because you have been with me.*

Christ in respect of himself wanteth no mans testimony, nor doth receive the testimony of men, or glory from them, Chap. 5. 41. as the Jews did, Chap. 5. 44. But when Christ chooseth witnesses of his Truth amongst men, he doth it by reason of our infirmity, that believing we may have society with him, and it may be for our salvation.

Joh. 10. 31.
Act. 10. 43.
Joh. 1. 3

* Joh. 5. 34.

Christ receives not testimony from man originally; My testimony is from heaven, as in my Baptism, *This is my beloved Son*; and from the Scriptures, *They testify of me*. Christians and Disciples do not so much give testimony to Christ that he is the Messias, as they hold forth this testimony, being formerly given by the Holy Ghost. John and the Apostles bore witness not so much to, as of Christ to the people.

999. Joh. 5. 39. *Search the Scriptures. Chap. 6. 45. They shall be all taught of God.*

Christ speaks first of the manner and outward means, but afterwards of the internal means, for God teacheth us by the Scripture, as an ordinary means, for he will have us to search his Will in and out of the Scriptures, because he teacheth us by the Scriptures, as he doth bring to pass other things by ordinary means.

* Joh. 5. 39. with 6. 45.

In the former place Christ tells us what is our duty if we would be taught of God. The latter place tells us who will reach us, the Spirit within by the Word without; the one, as the Efficient; the other, as the Instrument. He that saith, they shall all be taught of the Master himself, saith not, that they shall leave off reading, but they shall read that the Master may reach them.

1000. Joh. 5. 44. *How can you believe, who receive honour one of another, and seek not the honour that cometh from God only? Chap. 12. 42. Among the Chief Rulers, also many believed on him,*

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but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.

The faith of the Rulers, if it had been true and lively in Christ, it would have shewed it self by confession and good works, and would have brought forth good fruit; It was therefore but an Historical or Temporary faith: for they loved the glory of man, more than the glory of God.

* 1001. Joh. 6. 27. *Labour not for the meat that perisheth. 2 Thes. 3. 10. He that will not labour must not eat.*

Labour not so much for outward meat as for spiritual and eternal. Labour every one must in his outward Calling, yet this outward labouring must not make us labour so earnestly as we do in our effectual and spiritual Calling. He sets not aside outward labour, but prefers spiritual.

* 1002. Joh. 6. 29. *This is the work of God, that you believe.* Rom. 3. 28. *We are justified by faith without the deeds of the Law.*

Faith is called the work of God, because it is the effect and gift of God, and pleasing unto him. The work of faith, as it is a gift of God infused into us, and is an inherent quality, so faith in this sense doth not absolutely justify us, but relatively as it apprehends Christ with his benefits, and applies them: so we are justified by faith alone without works, not for the inexistence, inherence, dignity, or merit of faith, but for the instrumental efficiency, and application by it.

* Joh. 6. 29. with Rom. 3. 28.

Though faith be considered as a work wrought in the soul, yet it would not follow that we were justified by works, but by a work; which is a Sophism of the Papists, or others, to put the singular for the plural: And yet Faith, not as a work in or of the soul, not as an act, habit, or quality, justifies; but faith is said to justify in opposition to the external and internal performances of the Law. It justifies instrumentally, as the hand heals by applying that which heals.

* 1003. Joh. 6. 31. *Moses gave you not that bread to eat from heaven.* with

1 Cor. 10. 3, 4. *Did all eat the same spiritual meat, and drink the same spiritual rock Christ.*

Moses did not give that bread or rock which was really Christ, but only significantly Christ; *They all eat that meat, and drinke the same rock*: not literally, or substantially eat and dranke the rock; for that could not be, it being a rock, and so not potable, nor could there be a spiritual rock, (as spiritual is put for a substance without flesh and bones,) but figuratively a rock; Though Moses gave the sign, he could not give Christ himself, which came after Moses time from heaven, and took our nature upon him.

* 1004. Joh. 6. 37. *And him that cometh unto me, I will in no wise cast out.* Rom. 9. 16. *It is not of him that willeth, nor that runneth, but of God that sheweth mercy.*

To come to Christ, that is, to believe, is not in our power, but in the will of God, because it is given from the Father, so that it is not in mans will, but in Gods mercy, that we come to Christ, and believe in him.

* 1005. Joh. 6. 44. *No man cometh to me but whom the Father draweth.* with Ezek. — *Turn you, turn you, why will you die?*

The former place shews no man hath strength to turn: The latter place shews us our duty, we ought to turn. The former place shews where strength is to be had, that we may turn: The latter place shews, that in regard it is our duty to turn our selves, and we cannot of our selves do this, we must seek for help from the Lord that we may be turned. The Master saies, Every Boy is bound to con his Lesson perfectly; and he saies moreover, No Boy can do this of himself, he must ask me: He therefore fairly invites the Boys to ask him.

* Joh. 6. 44. *And him that cometh, &c.*

The former place tells us not who gives strength to come to Christ, but assures us that who comes shall be entertained. The latter tells us, none can come, but those to whom God gives mercy, and draws by his mercy: So as they seem both to speak thus much,

much, It is Gods mercy any comes, and likewise it is his mercy that he will not refuse those which come.

1006. Joh. 6. 53. *Except you eat of the flesh of the Son of Man, and drink his blood, you have not life in you.* Heb. 10. 1. *The Fathers under the Law had shadows of future good things.*

Christ speaks of the spiritual receiving of his body and blood by faith, as believers are made partakers of his benefits. In the Old Testament under figures, in the New Testament without figures; yet so, that the Fathers and we eat and drink the same spiritual meat and drink, and we as they receive Christ by faith.

* Joh. 6. 53. with Heb. 10. 1.

It is one thing to eat the wheat pure and winnowed from the chaff, another thing to eat wheat with the chaff, in or out of the Ear. The Jews eat Christ spiritually, but in the chaff of Ceremonies and Types, not so purely and spiritually as we who live in the daies of the Gospel, and have the wheat winnowed from the chaff, Christ from Ceremonies.

1007. Joh. 6. 54. *He that eateth my flesh, and drinketh my blood, hath eternal life.* Ver. 53. *The flesh profiteth nothing.*

In the first place is understood the flesh of Christ which giveth life; In the latter, the flesh of men taken in a carnal sense: also the flesh profiteth nothing in that manner, as the Capernaimites dreamt concerning it.

* Joh. 6. 54. with v. 53.

The first place imports, that he who eateth Christs flesh, i. e. believeth in and resteth on that which he hath done in his flesh or humane Nature shall have nothing: And the latter place is an Exposition how flesh is to be taken; in the former place not literally as flesh is external and visible, for that doth not profit, no nor Christs flesh as separate from the Spirit, but it is the spiritual flesh that must be eaten: It is the Spirit which is in me must quicken you; and the spiritual meaning must be here used.

1008. Joh. 6. 54. *He that eateth my flesh, and drinketh my blood hath eternal*

life. 1 Cor. 11. 28. *He that eateth and drinketh unworthily, eateth and drinketh his own damnation.*

The flesh of Christ in it self giveth life, because it is alwaies so, also in respect of men, because some are faithful, which it doth actually give life to, others Infidels who are not quickened in Christ; the cause whereof is not from Christ, but from their own Infidelity and unworthiness, for not discerning the body and blood of the Lord, they draw on the judgements of God upon themselves.

* Joh. 6. 54. with 1 Cor. 11. 28.

He that eateth my flesh. Flesh is twofold, it is material substantial flesh, or secondly that which was purchased by that flesh, spiritual flesh. Eating is twofold, with material teeth, and with spiritual faith. He that spiritually believeth in and relieth on that which I did in my flesh, i. e. those spiritual and eternal advantages I have obtained, he hath a right to, and a pledge of eternal life, he hath those graces which will bring him thither, and he shall assuredly have eternal life as if he had it.

2. The wicked eat neither Christ's spiritual or material Flesh; they only eat, that which represents his flesh; and that flesh they do eat unworthily, by eating it only with carnal apprehensions, or carnally he eats the sign, not the substance.

1009. Joh. 7. 5. *Neither did his brethren believe in him.* Chap. 16. 27. *Ye have believed that I came out from God.*

The former place must be understood of his brethren and corporal kindred; the latter of the Apostles and his Disciples, which were not all kindred to Christ according to the flesh.

* Joh. 7. 5. with 16. 27.

We must distinguish of times, that we may reconcile the Scripture. At the first preaching of Christ, or the beginning of his Ministry, his own kindred (which were not disciples) did not think of Christ as his deserts express, but afterwards many of them did believe and were converts.

1010. Joh.

1010. Joh. 7. 7. *The world cannot hate you. Chap. 15. 19. Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

In the first place Christ speaketh to his Brethren and Cousins according to the flesh that did not believe in him, living carnally, and after the manner of the world; in the latter place he speaks of the Apostles who believed in him, and were purged from all dregs of Infidelity, and he assigns the causes wherefore they and other believers were hated of the world.

* Joh. 7. 7. with 15. 19.

Christ in the former place looks on his kindred as then having not made any profession of Christianity, but living according to the manner of the Jews; and so long as they did so they would not be hated of the world, but if once they came to believe as they did. Chap. 15. 19. Then they must expect that the world would hate them.

1011. Joh. 7. 8. *I go not up yet unto this Feast. Ver. 10. He went up to the Feast.*

He went not openly with his friends that he might be seen, but privately; by this example of his, he hath taught us not to venture our selves rashly amongst our enemies.

* Joh. 7. 8. with 10.

The former place tells us that Christ was resolved not to go immediately; but yet when he had got quit of those carnal relations he went to the Feast, whether it were that day or the next I know not.

1012. Joh. 7. 16. *My Doctrine is not mine, but my Fathers who sent me. Chap. 17. 10. All mine are thine, and thine are mine.*

The Doctrine of Christ is said to be his Fathers, and his in different respects; the Father hath it from himself, Christ from his Father; also it is said to be the Fathers, because he sent his Son, for Christ was sent from the Father to publish it.

* Joh. 7. 16. with 17. 10.

My Doctrine is not mine originally as I am the Son of Man, but it is that Doctrine, which as I am the Re-

deemer of the world, or the Prophet which Moses said should be raised from among the Brethren, the Father had determined I should preach. The latter place speaks of Persons; not Doctrine, *all my sheep and people*; or if of Doctrine, then so all things are Gods as they are Christs, and so Christs that they are Gods.

* 1013. Joh. 7. 24. with Mat. 7. 1. Luk. 6. 37.

Judge righteous Judgment when you are called upon to judge matters or things in controversie betwixt man and man, or betwixt a mans actions and the Law, Judge without partiality— But judge not private transactions, wherein you are not called to judge, or do not pass your censure rashly on mens persons.

1014. Joh. 7. 26. *Do the Rulers know indeed that this is the very Christ? 1 Cor. 2. 8. Had they known it, they would not have crucified the Lord of glory.*

The knowledge of Christ is either carnal and historical, so the Rulers of the Jews, and the devils knew Christ; but this is nothing to salvation, or a spiritual knowledge by faith, which justifieth believers, and which the Jews that crucified Christ had not. Here the same thing is said in both places, and what in the first place is explained by an Ironical Interrogation, in it self negative, that in the latter place is done affirmatively.

1015. Joh. 7. 34, 36. *Where I am, thither ye cannot come. Chap. 17. 24. Father, I will that they also which thou hast given me, be with me where I am.*

Christ in the former place speaks to the Pharisees and carnal men, rejecting his grace, and he saith to them, *Where I am ye cannot come*, that is, into heaven. In the latter place he speaks of all the faithful which his Father hath given him.

1016. Joh. 8. 15. *I am not alone, but I and the Father that sent me. Chap. 16. 5. Now I go my way to him that sent me.*

In the first place Christ speaks of the unity of the Divine Nature, and the inseparable conjunction of the Persons; In

In the latter concerning his Death and Ascension into heaven, to intercede with God the Father for us.

* Joh. 8. 26. with Joh. 16. 15.

The first place shews Christ to be so conjoined to God by his Divine Nature, that he was never alone; The second place tells us, that Christ according to his Humane Nature, was to go to such a place as the Father did more fully evidence himself than here. Not as if Christ as God were not present on earth as well as in heaven; but that he went from them in his Humane Nature, into the heavens; from whence he shall come to judge the world.

* 1017. Joh. 8. 19. *You neither know me, Joh. 7. 28. And you know me.*

You know me; not as to my Divinity, *you know me*, as to my Humanity.

* 1018. Joh. 8. 23. *Ye are of this world. Chap. 15. 19. Ye are not of this world.*

To be of the world isto be in darkness, and to lead a wicked life: Not to be of the world, is to acknowledge Christ, and to live godly. The first place therefore respects the unbelieving *Jews* and carnal men; the latter respects all the faithful, the children of God, and elected to salvation.

* 1019. Joh. 8. 26. *I have many things to say, and to judge of you. Chap. 3. 18. He that believeth not, is condemned already.*

In the first place the present-tense is put for the future, *For we must all of*

Rom. 14. *us appear before Christs Tribunal, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad,* 2 Cor. 5. 10.

* Joh. 8. 26. with 3. 18.

The first place tells us, that Christ had many things whereof he might judge them, and accuse them, but that at present was not his work, he came to convince them by his Preaching and Miracles, who he was, and afterwards to die for them; as for judging them it was at present his Fathers work, who was true. The second place, that he that believeth not is in a condemned estate, and his conscience upon a serious inquest will condemn him, and

the Law will judge him as condemned, though the sentence of condemnation is not already solemnly pronounced against him, as it will be at the last day.

* 1020. Joh. 8. 28. *I do nothing of my self. Chap. 10. 18. I have power, &c.*

Christ of himself, that is, without the Father, or against his Fathers authority, did nothing.

* 1021. Joh. 8. 33. *We be Abrahams seed. Ver. 44. Ye are of your Father the devil.*

There are sons carnal, and sons spiritual; the carnal *Jews* were the seed of *Abraham*, in respect of corporal propagation: Spiritual are such as are guided by a good or evil spirit, sons by a good Spirit are all the faithful, who are of the seed of *Abraham* by faith in Christ, who gave to believing *Abraham*, that he should be called the Father of believers: Christ faith the *Jews* were from an evil spirit, who did not the works of *Abraham*, but of the devil, in respect of their malice & imitation; and he that doth the works of another may be called his son.

* 1022. Joh. 8. 35. *The servant abideth not in the house for ever. 1 Thes. 4. 17. We shall ever be with this Lord.*

In the first place is spoken of a servant of sin; in the latter, of the faithful; who shall be delivered from all bondage, being made free by the Son, Joh. 8. 36.

* Joh. 8. 35. with 1 Thes. 4. 17.

The former place speaketh of the condition of a servant in general, whether it be meant of a bodily service, or otherwise. He remains not alwaies in the Masters house; but as soon as the daies of his servitude are past, he goeth to live of himself. And this place compares a son and a servant; the one stayeth a time, the other for ever. They were not spiritually and really Sons, though externally and carnally sons, but really and spiritually servants. The second place speaks of those who were not servants to sin, or the Law, but sons. *I call you no more servants, but sons*; and so they may, as the sons of God spiritually in Christ; remain in the house for ever.

O O O

1023. Joh:

1023. Joh. 8. 36. *Ye shall be free indeed.* Rom. 7. 23. *Paul was a captive under the law of sin.*

The faithful are free from sin, in respect of condemnation, dominion, and perfect liberty which they shall enjoy in the next life; they are said to be captive under sin, by reason of inherent sin; which begets ill desires in them against their wills.

* 1024. Joh. 8. 36. *You are free indeed.* Rom. 7. 16. *I am sold under sin.*

A Christian is free from the Ceremonies of the Law; and from the damning power of the Moral Law, (as he is in Christ) and he is free from the power of sin, that is, free from sin's damnation; and free from sin's dominion, i.e. when he begins to believe, the Lord enables him more freely to resist sin than formerly, and so daily enlargeth his heart, till in the conclusion this freedom is perfected; and yet St. Paul might speak of his being in his own apprehension so troubled with sin as if he were sold under it, though he were in part free, and was going on to perfect freedom from sin. It is one thing what Christ spake as to the right and portion of a Christian, another thing what Paul speaks out of his hatred and detestation of the weight and lusting of sin within him. A child of God takes the longing of his spirit after sin grievously, and complains he is sold under sin when he finds sin strongly tempt him.

* 1025. Joh. 8. 44. *He was a murderer from the beginning.* Joh. 1. 1. *In the beginning was the word.*

This word *beginning* hath several considerations: It is not to be taken from the first absolute beginning, for then Satan had no being nor from his own beginning: For at his creation he was good, as all things else were, but so soon as ever Man was, he resolved to destroy man, and with reference to that intention he was a man-slayer or murderer of Man from the beginning of Man. So that this place is meant of Man's beginning, and the second place is meant simply the beginning of the world.

1026. Joh. 8. 46. *Which of you convin-*

vinceth me of sin? Chap. 9. 24. *They know that this man is a sinner.*

Christ speaks of firm proof, that no man could convince him of sin. The Jews for despite and calumny said falsely, that he was a sinner.

The former place, put by way of Question, implies a Negative, that none could justly convince him. The latter place tells us not that they did convince him of sin, but they behind his back would scandalise him to be a sinner in the general, without implying any particular sin that he was guilty of: Only they being ignorant of his birth, and thinking him to be begot after the ordinary manner of men, and consequently guilty of original sin do call him a sinner; but this doth not in the least convince him of this or that sin.

1027. Joh. 8. 50. *I seek not mine own glory.* Ver. 12. *I am the light of the world.*

He means glory acquired from his Father, not affected glory; and he calls himself, *the Light of the world*, truly confessing what he is, and not by hunting after vain-glory.

Joh. 8. 50. with 12. A man may speak what he is, and what he hath without affectation of glory: for the manifestation of truth, and the good of others will require it. If Christ should not have discovered what he was, they had not known what he had been; therefore his saying he was the light of the world was no affecting or seeking glory of himself, but a manifestation of truth for the good of others.

* 1028. Joh. 8. 50. *I seek not my own glory.* Joh. 17. 1. *Father glorify thy Son.*

Glory is either earthly and external, or spiritual and eternal. Christ sought not, as those who affect external glory on earth, to do what he could to be seen of men, and reputed potent; for he strove to hide his Miracles many times from the Jews, but he notwithstanding might pray, and did, that God would be pleased to deliver him from this prison of the world, and give him eternal glory, and spiritual

tual enjoyments in heaven.

1029. Joh. 8. 51. *If a man keep my saying he shall never see death. Heb. 9. 27. It is appointed unto all men once to die.*

Christ speaks of spiritual and eternal death; the Apostle speaks of corporal and temporal death.

1030. Joh. 8. 38. *Before Abraham was I am. Heb. 2. 17. He took upon him the seed of Abraham.*

There are three kinds of speeches concerning Christ, some things are spoken of him according to his Divine Nature, so he was before Abraham; some things are spoken according to his Humane Nature, when he is called Abraham's seed, or David's; and some things are spoken of both Natures, that he is the Mediator between God and Man. 1 Tim. 2. 5.

1031. Joh. 9. 3. *Neither this man sinned, nor his Parents. Rom. 9. 30. There is none righteous, no not one, none that understandeth.*

The cause of his blindness was no notable and enormous wickedness of himself or his Parents, though all men be sinners, and for their sins, infirmities and defects of nature, are obnoxious to temporal and eternal punishments.

Joh. 9. 3. with Rom. 9. 30.

This man and his Father both sinned, and were sinners: yet neither the Father's particular sin, nor the Son's was the cause why the Lord made this man blind; but the reason why this man was blind was God, would have glory.

1032. Joh. 9. 29. *We know not whence thou art. Joh. 7. 27. We know whence thou art.*

We know not from whom thou hast thy authority or was sent, whether from God or not: But we know thy Country, and Kindred, and Parents.

1033. Joh. 9. 31. *God heareth not sinners. 1 Joh. 1. 9. If we confess our sins, God is faithful and just to forgive us, and to cleanse us from all our sin.*

God hears not impenitent sinners, obdurate in their wickedness, but to such as repent, confess, and amend their lives, he pardons their sins.

1034. Joh. 9. 39. *For judgment I am come into this world. Chap. 3. 17. Chap. 12. 40. 47. I came not to judge the world, but to save the world.*

In the former place, by judgment is meant a benefit given to men by the coming of Christ, by which he brought these things to good order that were out of order; In the latter, Christ speaks of his principal end of his coming into the world.

Joh. 9. 39. with 12. 40. 47. The former place intimates, that he came to discern betwixt the cause of such as believe and confess; and of the proud, who think that they see, being hereby the more blinded. And as he discerned rightly the cause of the blind and seeing, so he administered knowledge and light, as the Physician judgeth betwixt him that is really crazy, thinking himself to be sound, and him that is really sound, and thinks himself crazy. The latter place speaks of his authoritative Judicature of men according to their works at the last day: For thus at his first coming he came not to judge the world, though the other way he did come to judge.

1035. Joh. 9. 41. *If you were blind, you should have no sin. Rom. 11. 23. Blindness is hapned unto Israel.*

In the first place Christ speaks of the Jews, according to the opinion they had of themselves, for they did not acknowledge any blindness of their minds or their sins; In the latter, what was the truth of them indeed, blindness hapned to them, not that they should all perish, but that many multitudes of the Gentiles might be converted and saved so well as the Jews.

Joh. 9. 41. with Rom. 11. 23.

Blindness is either *prædispositio*, or *pura Negationis*, if they were blind *pura Negationis*, then they had not had sin, it is so aggravated so as now; that they have the means and waies of knowledge and will not know. Blindness is partial or Total. The Apostle tells us, they were blind in part; if they had been totally ignorant and blind, and wanted the means of knowledge they had not had sin. Blindness is either afforded and joined

ned with a contempt of knowledge, *Joh. 21. 14.* or blindness which ariseth from negligence, when men use not their just endeavours to know that which they should and ought to practice; ignorance is *per accidens* as when it follows upon the doing of some voluntary previous action, as drunkards sin of ignorance, or ignorance is invincible, and that is to be understood both *juris & facti*; That is defined to be invincible, which when the person who is ignorant useth all sufficient means for knowledge, and yet doth not attain knowledge. If the Jews had been blind or ignorant this way they had had the less sin; but their blindness was affected and negligent, and *per accidens* blindness. The Apostle speaks of this blindness, nor of that which is invincible.

* 1036. *Joh. 10. 8. All that came before me are thieves and robbers. Joh. 1. 6. There was a man sent from God whose name was John.*

The former place meaneth of false Prophets, which came not in by Christ or his authority, but by Satan and their own ambition; who did not preach Christ as *Moses* and *John* did in all their ministrations; all these false Prophets are thieves. The latter place speaks not of a false Prophet, but of a true Prophet who declared Christ.

* 1037. *Joh. 10. 15. Christ laid down his life for his sheep. Heb. 10. Christ poured forth his blood for the ungodly.*

By blood in the second place (as in other Scriptures) no more is meant than life, so that to pour forth his blood, and to lay down his life are all one. *For his sheep* is for the Elect. *For the ungodly*, by ungodly is meant the Elect before their Conversion or Justification, as *Rom. 4. 5.* — *5. 6.* So that Christ poured forth his blood for the Elect, even when they were not yet converted or justified, but in their natural and sinful estate and condition, to the greater glory of his grace.

* 1038. *Joh. 10. 22. The Feast of the Dedication, and it was Winter. — Solomons Feast was about the Annus Natalis. 1 Kin. 8. Zerobabels was*

in the Spring, a little before Easter.

This was neither, for it was instituted by *Maccabees*, *1 Mac. 4. 59.* The design was to praise God for the deliverance of the people, and to put them in mind of the consecration of the Temple, which had been prophaned by *Antiochus*, and was of the Hebrews called *Chanuchas*, and by the Greeks *Euranis*, which signifieth renewing, because the Temple had been new dedicated. That Feast was kept in the Month *Cassius*, which the November Moon corresponds with.

* 1039. *Joh. 10. 28. My sheep shall never perish, neither shall any man pluck them out of my hand. Chap. 12. 18. Judas was chosen to be of Christs sheep, and yet perished.*

Election in the first place is meant to eternal life; In the latter to an Office; *Judas* was Christs sheep only by outward vocation and profession.

* 1040. *Joh. 10. 29. My Father is greater. Ver. 30. I and my Father are one.*

Christ is equal to God the Father according to his Divine Nature, less than the Father according to his Humane Nature, and his Office of Mediatorship between God and Man.

* 1041. *Joh. 10. 30. I and my Father are one. Joh. 14. 28. My father is greater than I.*

They are one as to the Divinity of Christ — Christ and God are one God so; as to the Humanity of Christ, and his Office of being an Advocate and Mediator, a Servant and Messenger, so the Father is greater than I.

* 1042. *Joh. 10. 32. Many good works have I showed you from my Father. chap. 14. 10. The Father that dwelleth in me, he doth the works.*

In the former place Christ speaks not exclusively, because the works of the Trinity outwardly are common to the three Persons: There is no work of the Son which the Father doth not work in him. In the latter ascribing operation to the Father, he asserts that it is done by the authority and counsel of his Father, so speaking of the manner and order of working, he takes not away the unity of Essence,

Effence, Majesty and Power.

* 1043. Joh. 10. 36. *Whom the Father hath sanctified, &c.* with Joh. 1. 1. *And the Word was God.*

The Socinians would gather, that Christ is the only begotten Son of God, either by reason of the conception by the Holy Ghost, or for the sanctification and sending into the world, as the formal cause of his Deity and Filiation. 'Tis true, by reason of his conception by the Holy Spirit, the Son of God who in the beginning with God the Father was God, and after made man, but *ἀρτιστος & ἀνυπόστατος*, without any mutation of the Deity, or confusion of the same by his taking flesh. Neither is his Mission the foundation of the Deity of the Son, or of his Filiation, but is founded in that, and shews it *a posteriori*. He could not be sanctified and sent into the world who was not coeternal with the Father which sent him.

* 1044. Joh. 10. 36. *Whom the Father hath sanctified and sent into the world.* Joh. 17. 19. *I sanctify myself,*

God the Father sanctified the Humane Nature of Christ even from his first conception, and from all contagion of sin made him full of the gifts of the Holy Ghost, and consecrated him to the Divine Office of being Saviour of the world. Yet Christ as God sanctified himself, for the Father worketh, and he wrought the same work in the Humane Nature.

1045. Joh. 11. 4. *Lazarus sickness was not unto death.* Vers. 14. *Lazarus is dead.*

The sickness of *Lazarus* by reason of the event was not unto death, because Christ raised him again; and saith, that his death was but a sleep, for we are not so early awaked from sleep, as Christ called *Lazarus* out of his grave, and he shall raise us all at the last day.

* Joh. 11. 4. with 14. *Lazarus* sickness was not really in the event unto death, though in appearance he was dead at the present. In respect of Christ it was not unto death, in respect of his friends he was

dead. Not unto death, as death is a perpetual separation of the soul from the body, Christ purposing to reunite them shortly. *Lazarus* was dead, as to the present separation of soul & body.

* 1046. Joh. 11. 15. *I was not there.* Mat. 18. 20. *Where two or three be gathered together in my name, I am in the midst of them.*

Christ was not there by his Humane Presence, which can be only in one place at once, though his Divine Nature is in all places. Christ may be present in a place, and with a person, in his humane shape and body, (as he was many times with the Jews) and yet not present by his gracious influences and help. Christ was present neither bodily, nor by his help there. In the latter place, which is not meant of ordinary matters, but of the Assembly and Meetings of Gods People about his Worship, Christ is present there, not by his bodily presence, but by his gracious influence, and spiritual presence.

1047. Joh. 11. 25. *He that believeth in me, though he were dead, yet shall he live.* Vers. 26. *He that believeth in me shall never dye.*

Death is temporal and eternal, temporal in this world is corporal and spiritual; Christ speaks of both in the former place; Spiritual death is either of them, who being dead, have not Christs quickning Spirit, and of this he speaks not here; but of them that being quickened by Christs Spirit are dead to sin and the flesh: in the latter is meant chiefly eternal death.

1048. Joh. 11. 26. *Whosoever believeth in me shall never die.* He 9. 27. *It is appointed for all men once to dye.*

The faithful do not dye a spiritual and eternal death; but natural death is common to all men.

1049. Joh. 11. 34. *Where have you laid him?* Chap. 11. 17. *Thou knowest all things.*

Christ enquired of *Lazarus* his grave, not as if he were ignorant thereof, but that he might stir up a desire in his sisters and those that were present to consider, and to see the Miracle of the Resurrection. So God said to

P p p Adam,

Adam, Gen. 3.9. Adam where art thou?

* *Joh. 11.34. with Joh. 21.17.*

He that knew *Lazarus* to be dead, knew where they had laid him; he either speaks this as *Man*, and so he acted when he wept; or else he speaks it, not as ignorant of it, but as one who would draw them to go with him, by asking that question, he gave them an opportunity to follow him to see what he did, and how he raised *Lazarus*.

* *1050. Joh. 11.42. And I knew that thou hearest me alwaies. Psal. 22.2. O my God, I cry in the day time, but thou hearest not.*

There are several waies of hearing: The King heareth his Subjects by way of Regality; The Master, his Scholar by way of docibility; The Father heareth his child by way of natural affection. God heareth Christ as a Father his Son alwaies that he asked any thing of God. The second place speaks of *David* in the Letter, and Christ in the Mystery; he was heard alwaies of God, though God did not alwaies seemingly attend to him, but sometime forbear to give a present remedy according to his Petition, as in his Passion: Not that really and indeed he did ever shut his ears against his Prayers; It is one thing to hear and grant, though not just in the same mode and time; another thing to hear, and presently give a supply in the same manner and method.

1051. Joh. 11.50. Caiphas a wicked man prophesied by the instinct of the Spirit. Rom. 8.14. As many as are led by the Spirit of God, they are the sons of God.

The gifts of Gods Spirit are of Sanctification and Salvation, and those are proper to the elect children of God, or gifts of administration, which are common to good and bad men; amongst which is the gift of Prophecy.

* *Joh. 12.30. That one man should dye, &c. Rom. 8.14.*

The gifts of God are one thing, the graces of God are another. *Caiphas*, though a wicked man, might have this gift given, or by a thorough considera-

tion of the Scriptures might know, that one man was to dye, and yet this hinders not but that only the Sons of God should have the graces of the Spirit.

* *1052. Joh. 12.35. He that hateth his life in this world, shall keep it unto eternal life. 1 Joh. — He that loveth wickedness hateth his own soul.*

Hatred is not here taken properly, for so man never yet hated his own flesh, but hating is taken for less loving; i.e. He that less loveth his life, than trouble for the Gospel, while he lives here, shall keep his soul to eternal life, though he may suffer the loss of his external life. Hatred in the second place is taken for the effects of hatred. *He that loveth wickedness effecteth that to his soul which a man that hateth him would do, that is, he punisheth his own soul.*

1053. Joh. 12.27. Father, save me from this hour. Phil. 2.8. He became obedient unto death.

Christ feeling the sins of the world lying upon him, feared death as he was man; and desired rather to live than dye, if that might have been granted without detriment to Gods glory and our salvation; but because it was not possible that that Cup should pass from him, he submitted himself to his Fathers will, and said, *Therefore came I unto this hour.*

1054. Joh. 12.30. Now shall the Prince of this world be cast out. Eph. 6.12. We have yet war with the Prince of this world.

That casting out was out of the hearts of the faithful, whom, though the devil do tempt and oppose many waies, yet he cannot vanquish them, but is cast out: Also Christ respects the casting out of the devil, whilst both *Jews* and *Gentiles*, amongst whom the devil reigned, were called to the grace of Christ by his coming.

* *Joh. 12.30. with Eph. 6.12.*

Satan is cast out, while the darkness of Ceremonies, neglecting the Substance, and the Idolatry that was amongst *Jews* and *Gentiles* was cast out, and Christ by his preaching of the Gospel was exalted. 2; Satan is cast

cast out of the hearts of Gods people, when he hath not his Regal and full sway in the heart, but by the power of Gods grace he is mastered; though Satan, as a tyrant, even in them may strive and make onsets against the grace of God, so that he being cast out as to his reigning, yet not as to his rempting and striving, warring against the hearts of Gods children, which the latter place speaks of.

* 1055. Joh. 12. 50. *And I know that his Commandment is life.* 3 Cor. 3. 7. *The Law is the ministration of death.*

The Commandment of God is that which either may be accounted Legal or Evangelical. The former place intends Evangelical Commands, i. e. such commands as were given by Christ, or concerning Christ. The latter is meant of Legal Commands without reference to Christ, or else without the ministration of the Spirit.

* 1056. Joh. 13. 1. *Loving his own in the world, he loved them to the end.* Hof. 1. 9. *For you are not my people, and I will not be your God.* Hof. 9. 17. *My God will cast them away, &c.*

Gods People are his own, first, in a general or National way, so are they which make an external profession of the Lord, and are in outward covenant with him, as the Jews, these may have the external signs and impresses of Gods love, and these turning away from the Lord, the Lord will turn from them. Secondly, Gods own Elect or chosen forth of others, which he once setting his love upon, he loves to the end. The former place is meant of his Elect.

1057. Joh. 13. 27. *After the sop Satan entered into him.* Ver. 2. *And supper being ended, the devil having now put into the hearts of Judas Iscariot.*

The first place is of total possession, when after so many admonitions from Christ, and so many humane favours received, Judas yet continued in his purpose of betraying Christ, he is delivered to Satan to be ruled, so that he could think on nothing that was sound and good.

* 1058. Joh. 13. 27. *Do quickly.* —

God commands no sin.

These are not the words of exhortation or command, but spoken ironically, as if he should say: Well, take thy course, and do what thou wilt, make haste man.

* 1059. Joh. 13. 29. *Judas had the bag.* Mat. 10. 9. *Provide neither gold, nor silver, nor brass in your purse.*

The latter place speaks of Christs Command, upon a peculiar and particular occasion not upon the account of all times; and that temporary command expired with that expedition. But Christ having a purse-bearer constantly, as Judas was, shews that it is lawful to have and use money for our necessities.

1060. Joh. 13. 34. *A new Commandment I give unto you, that you love one the other.* Mat. 22. 27. *This was the greatest Commandment in the Old Testament to love God and our Neighbour.*

It is called a new Commandment, not by reason of the substance, but because Christ renewed it, and the singular affection of love which Christ requires in his followers: As he loved them, and gave himself for them, so he would that they should love one the other with singular affection.

* Joh. 13. 34. with Mat. 22. 37.

It was an old command, as to the substance of the command, but a new command, as to the circumstances: Christ commanding it in a new manner; it is not now, Love your Neighbour as your self, but, As I have loved you. The Gospel or Testament, whereof this is a part, is new, the Spirit works it in our new hearts.

1061. Joh. 14. 3. *I go to prepare a place.* Mat. 25. 34. *Inherits the Kingdom prepared from the beginning of the world.*

The place was predestinated from the beginning of the world, but now by Christ it was particularly designed, and fitted by the Ascension of Christ actually for the Godly.

1062. Joh. 14. 4. *Whither I go ye know, and the way ye know.* Ver. 5. *We know not.*

They did know inchoatively, and imperfectly, but because they know not that

that they did know, the cause was their rudeness and forgetfulness of Christs words.

* *Joh. 14.4. w. h. s.*

The Disciples knew that Christ was to go to heaven, but they were not so thoroughly instructed what heaven was, or that he would go then thither. Possibly they might imagine him to speak of going to some other place, and so say, *We know not*, and yet Christ might justly say, *You know*; you know if you will consider what you know, and apply it to this present purpose.

1063. *Joh. 14.8. Shew us the Father. Ver. 9. He that seeth me, seeth the Father.*

The Apostles did not perfectly know Christ, therefore he taxed them of ignorance, for they ought to have seen and known the Father in him.

* 1064. *Joh. 14.10. I am in the Father, and the Father in me. Psal. 12. Why hast thou forsaken me.*

I am in the Father by an essential union, the Father in Christ, as God, being one; and so in the first place. In the second, Christ was forsaken, not in respect of Essential Union, nor in respect of the personal Union, the God-head with the Humane Nature in the Mediator; that which the Person of the Son took once upon him he never laid down. But he was forsaken in respect of the sense of Divine aid in the time of his passion in his Humane Nature.

1065. *Joh. 14.12. He that believeth on me, the works that I do shall he do also, and greater. Chap. 3.2. No man can do these Miracles that thou dost.*

Christ means not works of divine Creation, Redemption, or Sanctification, but of his mission, such Miracles as he wrought in the world, such and greater than they were wrought by the Apostles, whose shadows cured sick men, as they passed by after Christs Ascension, and the wonderful conversion of the *Gentiles* followed.

* *Joh. 14.12. with 3.*

The latter place saith no more, than no man can do such Miracles as thou dost, except he have power from God;

it saith not, that no other man shall do such, excluding all, but no man can do them, except he come from God. The former place shews that power of him which gave, nor of him who brought forth the Miracles; he which did greater Miracles than Christ, did them not without, but by Christs power, whether by greater works, greater works of conversion, as *Peters* conversion of three thousand by one Sermon; and the conversion of multitudes: Or by greater works be meant the working Miracles, as healing their sick by his shadow, and handkerchiefs, which was not done by Christ, I shall not determine. However, if we interpret it thus, we must restrain it to believers in the Primitive times, not to all believers, and that in all Ages.

1066. *Joh. 14.13. Chap. 16.24. Whatsoever you shall ask the Father in my Name, that will I do. Ask and you shall receive. Jam. 4.3. To ask and receive not.*

We ought to ask in Christs Name, in full confidence of his merits, with true faith, and without doubting, spiritual or corporal blessings, with exception of Gods Will, and our own salvation, in all occasions, and in all our prayers, they that ask so, receive, and they that receive not, ask amiss.

1067. *Joh. 14.16. And he shall give you another Comforter. 1 Cor. 12. No man can call Jesus Lord but by the Holy Ghost.*

The latter place intends no man can do it truly and cordially, but only fainedly, acknowledging him in words, but in deeds denying him. By this word *another*, is not meant any other than that Holy Ghost which formerly had wrought grace, which now was to work comfort in them in another manner, i.e. in a more large, clear, and spiritual manner than formerly; and he is called *another* to shew the distinction of the Person of the Holy Ghost from the Son. He is called *another Comforter*, not as if it were another spirit which was to work now in them, which did not before; but whereas before they were comforted immediately and visibly by the presence and words

words of Christ, so now they should be comforted immediately and invisibly by his influences within.

1068. Joh. 14. 23. *If any man love me, he will keep my words.* Ver. 23. *The Word which ye hear is not mine.*

The Word that Christ taught was his, but not any invention of his, but his Fathers Word, which he was sent into the world to preach.

1069. Joh. 14. 23. *And we will come unto him, and make our abode with him.* Rom. 7. 20. *Sin dwelleth in me.* Ver. 14. *I am sold under sin.*

The first place is concerning the inhabitation of the Sacred Trinity in the spiritual part of a regenerate man. The latter is of the dwelling of sin in our carnal members.

* Joh. 14. 23. with Rom. 7. 14. 20.

The former place speaks of the indwelling of the Trinity in the souls of believers; not personally, but powerfully and effectually. The latter place speaks of the dwelling of sin, but so as it is in all the faculties or parts of the soul, Understanding, Will, Memory: Not that these, the Trinity and sin have different parts of the soul, but that they both exercise their powers and Energies in the same Faculties, as water which is luke-warm is both hot and cold all over, so sin and grace is all over the soul; and as we say, fire is still in the hand which is burned, when it is only the effect of fire: So it is here, God is in the soul, when grace, which is the effect of his presence is there, and not God personally dwelling there.

* 1070. Joh. 14. 28. *The Father is greater than I.* Joh. 17. 21. *The Father and I are one.* Eph. 2. 6.

The Father is greater than Christ as Mediator, and in respect of his humanity, but the Father and I are one in respect of his Divinity.

* 1071. Joh. 15. 13. *Christ laid down his life for his friend.* Rom. 5. 10. *Whom we were enemies, &c.*

He laid down his life for us as we were enemies, that we might become his friends; and he laid down his life for us as friends, that we should continue so; as we were enemies, by the

corruption of the flesh, as we are friends, as reconciled by the blood of his Cross.

1072. Joh. 15. 15. *I call you not servants, but friends.* Mat. 25. 21. *Well done good servant.*

The Disciples were Christs servants by right of Creation, Redemption, and Vocation, friends by right of Adoption, Communication, and Patefaction. Aug. tr. 55. on John.

* Joh. 15. 15. with Mat. 25. 21.

Christ calls us not servants in the former place, to shew the great Union, and happiness by that Union, which a Christian should have with and in Christ. He would not use them as servants in his dispensations and favours, but rather as children, with love and delight. In the second place, Christ calls them servants when he was to give them the reward of heaven; which reward was so far beyond their deserts that our thoughts cannot imagine, they being but servants, and so owed all they did to God as duty, and they might say they were unprofitable servants. The former place tells us, Christ calleth us not servants, to shew that now we were free as friends. The latter place is but a Parable and Parabolical speeches and words are not argumentative; A man may be a son by Adoption, and yet the servant of God by duty.

1074. Joh. 15. 15. *All things that I have heard of my Father, I have made known unto you.* Chap. 16. 12. *I have yet many things to say unto you.*

In the Scriptures some things are said to be full, which are to be fulfilled; In the former place Christ speaks concerning the knowledge of God, and the perfect worship of Christians in it self; in the latter, concerning the understanding of this Word, which the Disciples by reason of their rudeness could not bear before they had received the Holy Ghost; nor did they understand it.

* Joh. 15. 15. with 16. 12.

All things I have heard, either he spake this Prophetically, as if things to come were past; or else, I have declared the substance and maine, though

not the particulars which are to be revealed afterwards. I have revealed what the Father would have me to reveal, for that which is to come, when the Father gives me license and authority to do it, I shall.

* Joh. 15. 24. *If I had not done such works as none other man.* Joh. 14. 12. *The works that I do, ye shall do and greater.*

The former place speaks of what had been done in the time past, Christ did such Miracles, as none did the like. The latter place tells of what the godly should do, and so they should do greater works.

1075. Joh. 16. 13. *The Spirit of Truth shall guide you into all Truth.* Gal. 2. 11. *Peter erred after he had received the Holy Ghost.*

The Apostles were led into all truth in part and degrees of it. After they had received the Holy Ghost they erred not in doctrine, in writing, or teaching, but in life and conversation, such was the error of Peter which was to be reprov'd whilst he conversed amongst the Gentiles.

* Joh. 16. 13. with Gal. 2. 11.

The Spirit of Truth did lead them into all truth necessary for them to know; they were led into all truth, but not into all truth at the same time, God dispensed his truth to them sometime after a fall or doubt, sometime without a fall, but we know that they were led into all truth in their writings.

1076. Joh. 16. 24. *Hitherto have ye asked nothing in my Name.* Mat. 6. 9. Luk. 11. 2. *He had given them the Form of Prayer before.*

The Disciples did indeed pray before, but not so plainly, with a clear knowledge of Christs Office, that their prayers should be heard for the Messias that was sent.

* Joh. 16. 24. with Mat. 6. 9. Luk. 11. 2.

We cannot imagine that the Patriarchs and Prophets, with the Disciples, did pray explicitly and distinctly in the name of Christ the Mediator, or for his Cause; though probably the Apostles and others did it more

implicitly. Before Christs rising from the dead they might pray for their Saviours cause and sake in general terms; and yet not pray in this Christs name, and for his sake as the promised Saviour to come: and though they might take him to be the Christ, yet not so distinctly call upon God in his name.

1077. Joh. 16. 26. *I say not unto you that I will pray the Father for you.* Rom. 8. 26. *He makes intercession for us.*

Christ alone doth not pray for us, but we also must come to the Father, and in his name and at his command pray in full assurance, which is necessary for our salvation.

* Joh. 16. 26. with Rom. 8. 26.

Christ in the former place would have the Disciples to know that they have favour with God, and not only by his means, but also of the natural propensity and proclivity of the Fathers nature towards poor Creatures, who sent Christ for sinners, and who is as ready to grant as they are to ask in Christs name; therefore I do not say, that the Father contemns you, and only when I pray, the Father hath a respect for you, for you are even dear to the Father as you are to me. The second place shews that the Spirit intercedes for us, but it is by the merit of Christ, and yet this hinders not, but God hath a love towards us, else he had not sent Christ to save us.

1078. Joh. 17. 3. *That they may know thee, Father, to be the only true God.* Act. 20. 28. *The Son is God.* Chap. 5. 4. *The Holy Ghost is God.*

Only here doth not exclude the Persons in the Divine Essence, but Creatures and Idols which are no gods.

* Joh. 17. 3. *The only true God.*

The Socinians would have the exclusive adjection here, *οι τρις ωρδεις αληθινος θεος*, to know thee to be *solus verum Deum*, the alone true God. Christ said not *ενα πιστευοντες οτι μόνον αληθινος θεος*, that they may know thee only to be the true God. It is not the Father alone: as the solitary subject of the Enunciation of being the true God, but *ο μόνος αληθινος θεος*, *solus ille verus Deus*

Deus is the predicate, and attributed to the Father, as he that sent Jesus Christ. Here is excluded all that are called Gods, as the Objects of Religious Worship, and only the true God introduced.

1079. Joh. 18. 20. *I speak openly to the world, and in secret have I said nothing.*

Mar. 9. 28. *He taught his Disciples privately in the Desert.*

In the first place he speaks of his Doctrine which he brought from Heaven, that he might reveal it to all men, and teach it publicly and in the Temple, not in private corners; In the latter place he taught privately, explaining those things which he had taught publicly.

* Joh. 18. 20. with Mar. 9. 28.

Christ taught nothing in private, which he bid his hearers keep to themselves, but what he taught in private he would have it revealed on the house top.

* 1080. Joh. 18. 28. *That they might eat the Paschever.* Exod. 12. *The fourteenth day.*

Doubt. Our Saviour had eaten the Paschever over night, so that either Christ or the Jews hit not on the right Fourteenth day, either he a day too soon; or they a day too late.

Answer. Neither the one, nor the other; Christ and the Jews eat both on the same night, Mar. 16. 17. Mar. 14. 12. Luk. 22. 7. The Paschever which the Jews reserved to themselves to be eaten now was not the Paschal Lamb that was eaten the night before, but of the Paschever Bullock mentioned, Deut. 16. 2. 2 Chron. 35. 7, 8, 9. Which Bulls were slain at the Paschever time, but not for the Paschever Beast properly taken, for that must be of a Lamb or Kid unalterably: But those Bulls were slain as attendants upon the Paschal, from the nature of which Sacrifice they differed.

* 1081. Joh. 18. 31. *It is not lawful for us to put any man to death. — And yet they killed Stephen and James.*

The Romans had taken from the Jews the power of putting to death, leaving them only power to take Cognizance of an offence, and judge it

according to their Law, not execute that Law. Stephen had no legal trial, but slain tumultuously, and James was slain by *Aznab*, who then was no more than a private person, being deprived of his authority. Or else it is not lawful to kill any in the Paschever time.

* 1082. Joh. 18. 31. with Joh. 19. 7. *We have a Law, and by our Law he ought to die.*

They had a Law *in jure*, not *in facto*; A Law, but it wanted the life, Execution. They might judge among themselves whether such a one were worthy death (as they wrongfully judged Christ here) but yet the Romans had given them a Law, that they should not put their Laws in execution which concerned life: And so by the Roman Law it was unlawful for them to put any man to death.

* 1083. Joh. 18. 36. with Psal. 71. 28.

Christ's Kingdom is not of this worlds fashion, nor of the fashion of the world, nor of the Subjects of this world, but it consists of Gods Children, and it is set up in their heart.

There is the Kingdom of Christs power which he sheweth in the Protecting of the godly from the wicked, in the destruction of his enemies, and in the advancement of his name from one end of the earth to the other.

1084. Joh. 19. 9. *Jesus answered not Pilate.* 1 Tim. 6. 13. *Christ Jesus before Pontius Pilate witnessed a good confession.*

To Pilates question first Christ did not answer, because he stood before him to suffer, and not to plead or excuse; at length he gave testimony to the Truth in words and deeds, for his Passion and Death were a sufficient testimony and sealing of his Doctrine.

* 1085. Joh. 19. 29. *And they filled a sponge with vinegar, and put it upon Hyssop.* with Mat. 27. *They put it on a reed. — And so Mar. 27.*

There was a vessel of Vinegar, which upon such occasions usually stood there, either as some say to shorten life, or to ease the pain, but the soldiers did wickedly mingle gall with

with some of it, and offered it him to drink, before he was lifted up upon the Cross, which he refused, and then after when he was upon the Cross, they offered him Vinegar, and he took it, so *Matthew* and *John* agree. As for the *Hyslope* some suppose it put about the Sponge, so as the Sponge gave him Vinegar to his mouth, and the *Hyslope* besprinkled his face with the Vinegar wherein it was dipped.

1086. *Joh. 20. 1. Christ rose on the first day of the week. Mat. 12. 40. The Son of Man shall be three daies and three nights in the heart of the earth (until the third day.)*

This is a Synecdochical computation of time; for the least part of the day of the preparation is taken for a whole day, and the beginning of the day after the Pascheover, or the Sabbath is taken also for a whole day; Christ was three daies in the grave, but it was incompletely three daies; so also he was two nights in the grave, the night before being added to them.

1087. *Joh. 20. 1. Mary Magdalen came early when it was yet dark unto the Sepulchre. Mar. 16. 2. Very early they came to the Sepulchre at the rising of the Sun.*

When it was yet dark, very early in the morning she went out of her house, and the City, waiting for the rest of the women, with which afterwards she came to the Sepulchre at the Sun-rising.

1088. *Joh. 20. 17. Touch me not. Ver. 26. Reach hither thy finger.*

Christ after the Resurrection would not be touched of *Mary Magdalen*, who only sought him after a carnal way, and thought of enjoying him no otherwise than she did formerly by his earthly presence amongst them. But he commanded *Thomas* to touch him, that his faith being confirmed, he might be a more certain witnesse of Christs Resurrection.

Touch me not, so as loving mothers touch their Sons, that they have wanted, that is, touch me not to stay me: For I am not yet ascended. I am in haste, and have not dispatched all I must, I have now the business of being your Advocate to do, and I must speedily about it. But yet *Thomas* thou art an unbelieving man in this point, and hast less faith than this woman, touch thou me, for confirming of thy Faith, not to stay my Journey.

The ACTS of the APOSTLES.

LIKE the Evangelist describes either in general all the Acts of the Apostles; or in special, *Peters* Preachings, Acts, Visions, Miracles, Imprisonments, the Conversion of *Paul*, his Travels, Disputations, Miracles, Bonds, Imprisonments; and the History of the Primitive Church after Christs Ascension, from 26 years, unto the 60 year from Christs Nativity.

1089. **A**CT S. 1. 1. *Of all things that Jesus began both to do and teach, Luke wrote. Joh. 21. 25. There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.*

Luke in the first Book wrote of all

things necessary for our salvation, though not of all things; but summarily concerning the conception of Jesus Christ, his Nativity, Life, Passion, Death, Resurrection, and Ascension into heaven, *August*. Christ did many things that are not written, as *John* the Evangelist witnesseth, but those things were chosen to be written, which might

In *John*
Tract. 49.

might suffice for the salvation of Believers.

Acts 1.1. with Job. 11.25.

Of all things, that is, something of every thing which Jesus did, the most material and chief things, or all things which the Spirit of God suggested to be written, or all things which were sufficient for the preaching of the Gospel, and his helpers. The latter place tells us, that there are many other things, beside the principal matters, which were not written, though it denies not but the principal are written.

1090. *Acts 1.7. It is not for you to know the times or the seasons. 1 Thes. 5.1. Of the times and seasons brethren you have no need I write to you.*

Times and seasons, as they are in a general consideration is one thing, and as they are taken for particular years, or daies, or seasons, are another. The Apostles must not be too curious to know the year or day when Christ will come, or restore the Kingdom to Israel; but yet the Apostle would not have them ignorant of this, that there is a time when Christ will come again, though he may conceale the particulars of it.

1091. *Acts 1.9. Whilst the Disciples beheld Christ was taken up, and a cloud received him. Joh. 3.13. No man hath ascended up into heaven, but he that came down from heaven.*

The body of Christ was taken up visibly on high, where Christ was personally before, according to his Divine Nature.

Acts 1.9. with Job. 3.13.

The former place speaks of Christs personal ascent into heaven, as Man, where he is to be reserved till his second coming: It speaks not of his ascent as God, for there he was as God; yet the Person in which the Divine Nature was ascended visibly. The latter place speaks of Christs being in heaven as God.

1092. *Acts 1.15. The number of names together, were about an hundred and twenty. 1 Cor. 15.6. After that he was seen of about five hundred brethren at once.*

The number of an hundred and twenty must be restrained to the faithful there at Jerusalem, that rest were out of this gathering in other places. Luke by calling the brethren that were present, sheweth that there were no women present at the Election of Matthias.

Acts 1.15. with 1 Cor. 15.6.

There is no difference betwixt these, for they are not meant of the same apparition, nor of the same time; for the first apparition of our Saviour, being risen, was to Mary Magdalen alone, Joh. 20.11.19. The same day he appeared to two men, Luk. 24.13, 18. That night he appeared to the twelve, so called, 1 Cor. 15.5. Eight daies after to the Disciples, and convinced Thomas, Joh. 20.26. At the sea of Tiberias he appeared to seven Disciples, Joh. 21.24. On the Mountain in Galilee to the Eleven, Mat. 28.16. And to five hundred brethren at once, 1 Cor. 15.6. — Another time to James, 1 Cor. 15.7. And lastly, to all the Apostles, 1 Cor. 15.7. Being gathered to Jerusalem by his appointment, Acts 1.4. And led them to Bethany, and was taken up, Luk. 24.50.

1093. *Acts 1.18. Judas purchased a field with the reward of iniquity. Mat. 27.3. He repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders.*

Judas purchased a field, not actually, but by purpose and event; for he hoped with those silver pieces to buy a field, he acquired the money, and the price wherewith the Priests bought the field.

Acts 1.18. with Mat. 27.3.

The first place denotes not that he himself bought the field; the Chief Priests bought it for this damned Bribe. Nor was any such thing in his intention when he bargained for his Money, but Peter by a bitter irrision sheweth the fruit and profit of this wretched coverousness; and how that he had thought to enlarge his revenues and to settle his habitation by such horrid means; Yet on the contrary, his revenues was to purchase lands for others, his habitation to be desolate;

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and himself to come to so sad an end.

* 1094. Acts 1.20. *For it is written in the Book of the Psalms, Let his habitation be desolate, &c. Psal. 69.26. For they persecute him whom thou hast smitten, and they talk to the grief of their heart. Psal. 109.8. Let his days be few, and let another take his Office.*

The former place is taken out of two several Psalms, and though David seem to apply the place to many, yet in regard Christ is the head of the Church, what was said of the enemies of the Church may be said of his enemies, and in regard Judas was the *Antesignanus*, or the chief enemy, it may particularly be attributed to him; and though one of the Testimonies may seem rather a Curse than a Promise or Prediction, yet such Curses have the force of a Prediction; as for that difference of words, *Let another take his Office*, — And his Bishoprick let another take, *et alioquin, Episcopatum*. David writ literally concerning *Dauid* the chief of the Kings Shepherds, which he calls his Office, and the word being thence translated to Ecclesiastical affairs and administrations is called, his Bishoprick or superintendency, which another should take.

1095. Acts 2.23. *Jesus being delivered by the determinate counsel and foreknowledge of God, by wicked hands you have crucified and slain. Joh. 19.11. He that delivered me unto thee hath the greater sin.*

The death of Christ is ascribed to God and men in divers respects: God delivered him by his determinate counsel that he might procure life for us: The Jews out of their diabolical hate, that they might blot out the memory of him.

* Acts 2.23. *By the determinate counsel, &c. with Joh. 19.11.*

Gods foreknowledge was no force why the Jews should crucifie him; nor his determinate Council any necessity why they should commit this sin, but God did foresee that the Jews by abuse of their will would fall into the greatest of sins when any occasion

was offered. He did determine that Christ should die and be crucified, and that the Jews should do it, they falling from him by a frequent sinning he would suffer them to be the Executioners of this decree upon Christ, and that as a just punishment for their former transgressions. God did determine Christ should be crucified out of love to man, and that the Jews should do it out of judgment for their sins. As for that Scripture, *Joh. 19.11.* it is not to be understood of Gods delivering up Christ, but as the Jews delivering him up as Prosecutors to a Judge, not as a Creator delivering one Creature to another.

1096. Acts 2.33. *Christ is exalted by the right hand of God. Joh. 17.5. Christ was glorified with the Father before the world was.*

The state of Christs humiliation and exaltation, is in respect of right and profession; Christ was as Mediator at the right hand of God, also before his corporal Ascension, but in respect of use after his Ascension.

1097. Acts 2.36. *God hath made that same Jesus whom you have crucified both Lord and Christ. Luk. 2.11. He is called Lord at his Nativity by the Angel.*

Christ by right of his personal union was made Lord at his Nativity; by possession and use in his Glorification, declared to be so by his sitting at the right hand of God, according to the rule, Then a thing is said to be done, when it is manifested to be done.

* 1098. Acts 2.36. *Lord and Christ. Joh. 1.1. And the Word was God.*

Christ was Lord and God from the beginning, but this place speaks of him as Mediator, and so he is Lord and Christ; Lord over the Creatures, and Christ Gods anointed; The words *being made*, is not to the definition of the Deity of the Son of God, but to the demonstration of the Rule and Dominion that Person had over all Creatures.

1099. Acts 2.38. *And be baptized every one of you in the Name of Jesus Christ. Mat. 28.19. Baptizing them in the Name of the Father, of the Son, and*

and of the Holy Ghost.

In the first place there is the command and fruit of Baptism, but not the form: Some by the Name Christ understand the three Persons, the Father anointing, the Son anointed, and the Holy Ghost the Unction. Also in the Name of Christ, is, in the Doctrine, Faith, Knowledge, and Obligation of Christ.

* Acts 2.38. with Mat. 28.19.

Not that their Baptism was not administered in the name of the Father, and the Holy Ghost also; but that he would especially work them up to the acknowledgment of Christ; for the Father and the Holy Ghost they acknowledged; without any scrupling, but to own Christ for God, whom they had crucified, and to be initiated into Jesus of Nazareth, was the great work that the Apostles went about: And therefore especially endeavour to enter them into Jesus, and to have them baptized in his name.

* 1100. Acts 2.38. Repent and be baptized. Heb. 12.17. Esau found no place of repentance.

Repentance is either a natural affection or acting of the soul, which some call Civil or Politick grief, change of mind: or else it is a saving grace, whereby a sinner turns from sin to God. As Repentance in the former place is taken for a saving repentance: In the latter place, it is taken for a sorrow or change in the mind, not of himself, but of his Father.

1101. Acts 3.2. And a man lame from his mothers womb: they laid daily at the gate of the Temple to ask alms. Cha. 4.34. Neither was there any among them that lacked.

They that carried the lame man to the Beautiful Gate of the Temple were not of the number of those who believed in Christ, nor the lame man himself before he was healed.

1102. Acts 4.31. And when they had prayed, they were all filled with the Holy Ghost. Chap. 2.4. In the Feast of Pentecost the Holy Ghost sat upon every one of them before.

The first place is of the increase of

gifts, and their boldness and confidence to profess the Gospel; that casting away all sorrow they were full of rejoicing, and preached the Word of God freely against the threatenings and interdicts of the High Priests.

* 1103. Acts 4.31. with Acts 4.8.

Peter was filled with the gifts of the Holy Ghost to preach and answer stoutly, according as Christ had promised. Nor doth this hinder, but that he might receive further Augmentations and repletions of the Spirit afterwards; for when it is said, He was filled with the Spirit, it implies no more than that the Spirit did at present furnish the soul for that work it was about fully and completely, which hinders not the Spirits furnishing the soul with other gifts and graces for other works. There are several works of the Spirit, and if so, these two places are reconciled, the one of fulness, for one office; the other place of fulness, to a new matter and office.

1104. Acts 7.2. Men, Brethren, and Fathers, hearken. Ver. 52. Betrayers and murderers.

In the former place he doth civilly use those compellations to the Jews, in the latter he shews what the truth is; according to the Gospel they were enemies, but according to Election Rom. 11. they are beloved for the Fathers sake.

* 1105. Acts 7.3. Get thee out of thy Country. Gen. 12.1.

Divers Expositors think these words, and Gen. 12.1. to be the same, and to speak of the same time and thing: whereas others suppose them different; and they mean two several calls of God to Abraham, the one in Chaldea, the other in Charran: In Chaldea God appears to him, and bids him, Get thee out of thy Country, and from thy Kindred, but makes no mention of leaving his Fathers house, for that he took along with him, Gen. 11.31. The Holy Ghost indeed hath ascribed the conduct of this Journey to Terah, as if he had received the Call, and had been the chief Mover in the business; but it is only to shew his conversion and forsaking his native Country and Idolatry

try, and his readines to go with *Abraham* when God called *Abram*: but that the Call was to *Abram*, it is not only asserted by *Stephen* here, and *Josuah* 24. 2. but also confessed by some of the Jews themselves. But when God calls him away from *Haran* or *Charran*, he then bids him depart from his fathers house; as well as he had done from his Country and Kindred before, for now he left his brother *Nabor*, and all his Fathers house behind him. The story in *Genesis* runs in a continuation, and seems to say thus much: God in *Ur* of the Chaldees appeared to *Abraham*, and said unto him, get thee out of thy Country, and from thy Kindred, but take thy Fathers house with thee, and go to a Land which I shall shew thee: And when *Abram* told *Terah* of this command, *Terah* condescended and consented; and *Terah* took *Abram*, and *Lot*, and *Sarai*: And they (*Terah* and *Abram*) went with them from *Ur* to *Haran*, and dwelt there: and *Terah* died in *Haran*; and then God said to *Abram*, Get thee out of thy Country, and from thy Kindred, and from thy Fathers house also now, and go into *Canaan*, &c. *Ur* and *Haran* are both called *Abrahams* Country, *Moses* and *Stephen* saith them both in *Mesopotamia*.

* 1106. Acts 7.6. And intreat them evil four hundred years. with *Gen.* 15. 13. *Exod.* 12. 40.

There is a double sum of years mentioned concerning the seed of *Abraham*, namely, four hundred years, and four hundred and thirty. The four hundred and thirty was from *Abrahams* receiving of the Promise, to the delivery out of *Egypt*; and the four hundred was from the fifth year of *Isaac* to that delivery: Then did *Ismael* mock, and then began affliction to *Abrahams* seed; and from thence they were in affliction and sojourning in a strange land, *Canaan* and *Egypt* four hundred years.

* 1107. Acts 7.14. Threescore and fifteen souls. *Gen.* 46. 27. *Exod.* 1. 5. *Deut.* 10. 22.

Whereas *Moses* saith, that all the souls of the Family of *Jacob* that went

down into *Egypt* were but seventy, *Steven* enlargeth the number, and saith seventy five, and herein he followeth the *Septuagint*, who in the first cited place have that sum, and they make up the account in *Gen.* 46. by fetching the names of five children of *Joseph* out of the Book of *Chronicles*, which *Moses* mentioneth not, and which indeed were not born at their going out into *Egypt*, but after, and these were *Machir*, *Gilead*, *Shulela*, *Taben*, and *Eden*.

* 1108. Acts 7.16. And were carried into *Shechem*. *Gen.* 49. 29, 30, 31.

The shortness of the language in this place hath bred some difficulty, and as *Stephens* speaking more than *Moses* in the Verse foregoing was the cause of some obscurity there, so is it a cause of more in this verse for that he hath not spoken so much. *Moses* saith, *Jacob* in *Hebron*. *Stephen* saies, in *Shechem*. *Moses* saies, *Jacob* was the buyer of the land of *Emoreh*, *Stephen* seemeth to make *Abraham* the buyer of it. And in conclusion to make *Jacob* and his twelve Sons to lye in one Sepulchre, and *Abrahams* and *Jacobs* purchase to be but one & the same. *Stephen* and *Moses* speak the same thing, only *Stephen* useth shortness of speech in relating a story which was so well known, that a word was enough for a sentence: And he spake in a language which had its proprieties and Idioms which those that heard him easily understood, in regard that the ordinarieness of the matter was such, as if *Stephen* had failed in the least it had been a disgrace: Therefore it is past all doubting that *Shechem* was known and generally reputed the place of the Patriarchs burial: Although there be only mention of *Moses* bringing up the bones of *Joseph*, *Exod.* 13. 19. yet we may learn hence, that the bones of all the Patriarchs were brought up with him. Now why *Stephen* speaking of the burials of *Jacob* and his Sons which were in distance and different places, doth yet couch their Story so close together as if they were in the same place. 1. Because treating of two numbers so unequal as twelve and one

one, he followeth first the story of the greater number. 2. He useth the singular number for the plural, Sepulchre for Sepulchres, a common thing in Scripture. 3. He useth an Elepsis, a cutting off a Conjunction, *And*. So that the sense seems to be, *And Jacob and our Fathers died, and were removed to Shichem, and were laid in Sepulchres, in that which Abraham bought for money, and in that was bought from the Sons of Emmor, the father of Shichem.*

1109. Acts 7.38. *Moses received in mount Sinai the lively Oracles.* 2 Cor. 3. 7. *Paul calls the Law, the ministration of death.*

The words of the Law were words of life, because the Law hath life in it self, and leads us to Christ; it is not the Ministration of death in it self, but in respect of mens infirmities, and our corrupt nature.

Acts 7.38. with 2 Cor. 3.7.

That which *Moses* received was lively Oracles, for they were lively delivered to him, and not only written (as some part was,) they were lively, because the Moral and Ceremonial Laws together brings a man to life; for the Moral Law lets us see our infirmities and necessity of a Saviour to take us from our sins; and the Ceremonial shewed Christ the Messiah, which would take us from our sins.

Paul calls the Law, the ministration of death, not that of it self, and *qua Lex*, brings death, but that it pronounceth and worketh a sense of death to, and in the disobedient and rebellious.

* 1110. Acts 7.43. *Ye took up the Tabernacle of Molech, &c.* Amos. 5.26.

The Tabernacle of *Molech*. In *Amos* it is *Succub*, *Malkehims*, which is rendred by some, *Succub the King*, or the Tabernacle of the King; or the observance of your King. *Molech* was the Idol of the children of *Ammon*, 1 Kin. 11.17. And singularly prohibited to *Israel*, *Lev.* 18.20. — 20.2. This Image was without *Jerusalem*, and set within seven Chappels; which seven Chappels help us to understand what is meant by *Molechs Tabernacle*, he is called *Succub*, or the Covert God, be-

cause he was retired within so many *Cancelli* before one could come at him.

You took up *Succub*, or the Covert God your King, which is the Tabernacle of *Molech*; that Idol you prize as highly as the chiefest King. *Molech*, *Molech*, *Milcham*, or *Malcham* are the same *Baal*.

And the Star of your God *Remphan*; *Amos* saith *Chijim*, your Images the star of your God. *Chijim* is either taken as the proper name of an Idol, as *Hercules*, which by the *Egyptians* was called *Chon*. Or *Saturn*, which by the *Arabians* was called *Chevan*. Or else *Chijim* is an appellative word, and so it signifies the whole host of heaven, which one Idoll cannot do *Malchom*. Besides, *Chijim*, *Tsalmecon*, the latter word in the Plural number, and as it seemeth by the very posture of it, the latter of two Substantive; and not in apposition, for if *Chijim* were but one Idol, it is somewhat improper to say *Chijim*, your Images, as speaking of more: *Chijim* may be construed for the ordering or disposing of their Images. *Stephen* saith, they had their *tem*, or representations of the whole heaven, and host of it in one *Series*, or in one body: beset with variety of stars and figures representing this or that Planet, and this or that Constellation. *Amos* saith, You took up *Succub* your King, and the frame or disposal of your Images, in one compact piece the stars of your God which you have made to your selves.

Remphan, upon this word are several conjectures: The seventy have rendred *Chijim*, *paspar*, mistaking one piece of a Letter, reading *7* for *3*, but to omit these, it seems 1. That *Stephen* doth something follow the seventy in this word as well as he doth in the rest of the Text: & for the New Testament to follow them differently from the Hebrew Text is no wonder. 2. That *Stephen* doth adde a letter to the word, or doth a little change it from those very syllables that the Septuagint use, that he might give the sense of the Prophet the more clearly and plainly. As the Prophet in the word *Chijim* expressed the Fabrick of the Host of

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heaven,

heaven, which the Idolatrous people had wrought and represented in one piece, so should *Stephen* speak to the very same sense, and therefore forsaketh the word *παρά*, which he found in the seventy, and taketh up or formeth it into *ἐμπάν*, which signifies the high face, or high representation; or that whole peece, that represented the whole heaven, which he calleth their God, because in that they adored all the Stars and Hosts of heaven at once, and so *ὁ ἀριθμὸς* is but one number put for another, one Star for many.

And I will carry you beyond Babylon. in *Amos* it is beyond *Damascus*, and so in the seventy, which *Stephen* seems purposely to have changed *beyond Babylon*: because that as he had treated in the beginning of the Chapter of *Abraham* coming out of those parts into that Land, he would now shew *contra* how they for their Idolatry should be carried out of that Land into those parts again.

1111. Acts 7.51. *You do alwaies resist the Holy Ghost, as your fathers did.* Rom. 9.19. *Who hath resisted his will?*

To resist the Holy Ghost, is not to hear him in the Word of God, so the Jews rejected grace proffered unto them, and despised it revealed in the Word, and so were the cause of their own damnation. The Apostle speaks of Gods absolute will, according to that he doth all things, to which we must be subject.

* 1112. Acts 7.56. *Jesus standing at the right hand of God,* Mar. 16.19. *And Jesus sat at the right hand of God.*

Sitting and standing are not words properly used no more than the word *at the right hand of God*. These Metaphorical Phrases must not be strained to signifie several things. He saw him standing, that is, he saw Christ as an Advocate standing to plead his cause with God the Father. *And Jesus sat*, that is, He was now sitting to judge and order the actions and sins of men.

1113. Acts 7.59. *Lord Jesus receive my spirit.* Luk. 16.22. *Lazarus was*

carried by the Angels into Abrahams bosome.

All the godly and faithful children of *Abraham*, must commend their spirits into the hands of the Son of God who enlivens us; there is that bosome, and the soul of *Abraham* rests there.

1114. Acts 8.1. *And they were all scattered abroad throughout the Region of Judah and Samaria, except the Apostles.* Mar. 16.15. *Go into all the world and preach the Gospel.*

The beginning of the Apostles preaching was at *Jerusalem*, where they suffered persecutions building a Church unto Christ, before they went to other Nations.

* Acts 8.1. with Mar. 16.15.

The former place shews *de facto* how they were dispersed; The latter shews how *de jure* they ought to disperse themselves to preach the Gospel. The former place shews how Providence offered an opportunity, and the latter, that they ought to make use of all opportunities in any place to preach the Gospel. Though the latter place did tie them to the performing of the duty, yet it did not limit them to this or that day, they were to begin at the Center, *Jerusalem*, and so run to the utmost point of the Circle of the Isles.

* 1115. Acts 8.33. with Isa. 53. 7,8. *Who shall declare his Generation?*

Some Christians understand it concerning the ineffability of Christs Eternal Generation; others, of the ineffability of his Incarnation, or the Generation of his Humane Nature united to the Godhead. Others concerning the wondrous Generation of the Church. But that the word *Generation* is to be understood of the Age and Generation in which Christ lived, rather than that of his own Generation or Descent. And the meaning of the Verse is to this purpose: He was taken away and hurried from prison, and from Judgment to execution, and as the seventy had enlarged the sense by change of phrase in his poor and dejected estate, his judgment was utterly taken away, and no right done him;

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And who can sufficiently speak of the looseness and wickedness of that Generation of Vipers who dealt so unjustly and wretchedly with him, as to take and cut him off from the Land of the living.

1116. Acts 9. 6. *Go into the City, and there it shall be told thee what thou must do.* Gal. 1. 15. *Paul was not called by man neither from men to be an Apostle of Jesus Christ.*

Saul was taught by Ananias concerning the means of his conversion, but not concerning the Articles of his faith, Ananias was sent to baptize him, and heal him, but not to call him to be an Apostle.

* 1117. Acts 9. 6. with — 26. 16, 17, 18.

In the one place more was related to be spoken from heaven than in the other, and it is usual with the Holy Ghost to relate part of a story in one place, part in another, challenging the Readers pains and study to find them out.

1118. Acts 9. 7. *And the men that journeyed with him stood speechless.* Cha. 26. 14. *And when we were all fallen to the earth, I heard a voice.*

The companions of Saul were first cast down, then they stood speechless, nor could they go forward, untill Saul also rose from the earth.

* Acts 9. 7. with 26. 14.

Stood speechless; The word *discuntur*, they stood stands in opposition to their going forward, and not to their falling to the earth, and meaneth that their amazement fixed them that they could not flee nor stir.

Acts 9. 7. *They heard a voice, but they saw no man.* Chap. 26. 14. *They that were with me, saith Paul, heard not the voice.*

Hearing the sound of the voice they understand not the meaning of it; so a voice coming to Christ from heaven, the company that heard it said it thundred.

Joh. 12.
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* 1119. Acts 9. 7. with — 22. 9.

They heard the voice of Paul speaking to Christ, but not Christs voice to him: Or if they heard the voice from heaven, yet they understood not

what it said distinctly.

1120. Acts 9. 8. *They led Saul into Damascus.* Gal. 1. 17. *He went into Arabia.*

Paul after his conversion was first at Damascus, then he went into Arabia, and so returned again to Damascus.

1121. Acts 9. 15. *Paul bore the name of the Lord before the Gentiles, the Kings, and the Children of Israel.* Gal. 1. 16. *He was separated to preach to the Gentiles the Gospel of Christ.*

He was the ordinary Apostle to the ¹ Tim. 2. Gentiles, but extraordinarily he might ⁷ teach the Jews also.

1122. Acts 10. 30. *Four daies after the vision of Cornelius Peter came to Caesarea.* Ver. 19. *The morrow after, they that were sent from Cornelius came to Peter.*

Cornelius the first day at three of the clock after noon sent his servants to Peter, the second day they came to Peter, the third day they came with Peter from Joppa, and lay by the way that night, the fourth day they returned to Cornelius at Caesarea.

* 1123. Acts 12. 17. *Tell it to James and the Brethren.* James was already dead, Ver. 2.

Either there is anticipation of that Ver. 2. or else this James was James of Alphaeus, James the less, Mar. 15. 40. The Brother or Kinsman of our Lord yet surviving, who was Bishop of Jerusalem, as Antiquity affirms.

* 1124. Acts 13. 22. *I have found David the son of Jesse, a man after my own heart which shall fulfill all my will.* with Psal. 32. 5. Psal. 51. 4. *Against thee have I sinned.*

David was after Gods mind in the main of his life, though not in every particular action, the denomination being from the greater part. Besides, God looked upon David as a man after his heart, as he was repenting, returning, and washed from his sin, not as he committed his sin. He fulfilled all Gods will, that is, all the Precepts of Gods will, though not all the particulars of those general Precepts, he fulfilled *singula generum*, though not *genera singulorum*. He fulfilled with sincerity though not with perfection of

of degrees the whole will of God.

1125. Acts 14.22. *We must through many tribulations enter into the Kingdom of God.* Heb. 12.(c.11.1.) *The Saints by faith and patience inherit the promises.*

The condition of the faithful is common, through many tribulations to enter into the Kingdom of heaven, from which some are freed by special privilege, for faith is the means of acquiring life eternal, but tribulation is the way thither.

* Acts 14.22. with Heb. 6.12.

We pass thorough many afflictions as they are the paths which God in his providence orders us to walk into heaven, but we walk in these paths by faith and patience, as they are the feet of the soul, or Qualifications of those persons which walk in tribulations heaven-ward.

* 1126. Acts 15.2. *When therefore Paul and Barnabas had no small dissension.* Rom. 14. *Him that is weak in the faith.* 1 Tim. 3.3. *The servants of Christ ought not to be contentious.*

Paul and Barnabas were earnest in the contest, because it was in a matter which so nearly concern'd the main of Religion, as dispencc with that, and with all. It is one thing not to contend about things indifferent in their own natures, another thing to contend about that which is of absolute necessity, as this truth which they here so contended about. The servants of Christ must not be contentious about trifles, but we must contend for the faith once delivered to the Saints.

1127. Acts 15.10. *The Law is a yoke which neither we nor our fathers were able to bear.* 1 Joh. 5.3. *His Commandments are not grievous.*

The Law is a yoke in respect of perfect obedience, for here that is impossible for us: the Commandments are easie in respect of the imputation of Christs righteousness, who fulfilled the Law for us, in whom our sins are forgiven.

* Acts 15.10. with 1 Joh. 5.3.

The former is meant of the Ceremonial Law, which both because of the extreame painful bondage in the obser-

vation thereof, as also because that the observance could never be so perfect, but that the conscience would be involved in many scruples and anguishes: And besides, because that under them being understood in the sense of these false Apostles, the necessity of observing the whole Law was included, for to find out ones righteousness before God, Gal. 5.3. which being impossible to do for man, the Law was a yoke which neither they nor their Fathers could bear. The latter place shews that Christs Commands are not grievous, because the Holy Ghost gives believers the power, and a sincere will to execute them, and to overcome all opposition of the flesh. The Law of Christ is not grievous, compared with Moses dispensation of the Ceremonial Law.

1128. Acts 15.28. *It seemed good to the Holy Ghost and to us that you abstain from bloud and things strangled.* Luk. 16. 16. *The Law and the Prophets were un-* till John.

That was a temporal command belonging to the Ceremonial Law, untill the weak in faith who were not fully instructed were better confirmed, least their conscience should be troubled and offended.

* 1129. Acts 15.28. with Rom. --- *The kingdom of God consists not in meats.*

The former place forbids bloud-eating, not as part of the Ceremonial Law, or the like, but as a thing which would be offensive to the Brethren, and hinder the Gospels progress, though in it self there was no sin.

1130. Acts 16.3. *Paul circumcised Timothy because of the Jews.* Gal. 2.3. *Tims being a Greek was not compelled to be circumcised.*

Circumcision from the time of its institution untill Christs death was necessary, because of Gods command, for it was a Sacrament, and a part of Gods worship. After Christs death the Ceremony and use of it remained for some time, untill the Jews were taught concerning the abrogation of the Law; for it was needful that the Synagogue should by degrees be buried

buried with honour, as the Ceremonies were by degrees set up. *Paul* circumcised *Timothy* lest he should offend the weak, but might win them to Christ; he would not circumcise *Titus* after the Gospel was planted, lest he should do wrong to Christian Liberty.

* Acts 16. 3. *Paul* did circumcise *Timothy*, which seemeth strange, in regard, Gal. 5. he saith, If you be circumcised Christ shall profit you nothing.

Some say *Timothy's* Mother *Eunice* was a Jew, and his Grandmother *Lois*, but his father an Heathen: Therefore that the Jews might less abhor *Timothy*, and in the infancy of the Church, when these Ceremonies were not wholly abolished, the readilier to gain them to heir him he was circumcised, without which it is conceived they would not hear him. As to that of the *Galatians*, he reproves their vain imagination that Circumcision should be a necessary Ordinance for the Worship of God; and merit even under the Gospel of Christ for Jews and Gentiles. *Paul* would root out that opinion of Merit and necessity, and make Circumcision to be a thing indifferent; and as a thing indifferent he used it, becoming a Jew to the Jews to gain them, nor could the Gentiles take offence hereat: since his mother was a Jew.

1131. Acts 16. 6. They were forbidden of the Holy Ghost to preach the Word in Asia. Mat. 28. 19. Go and teach all Nations.

The time to preach the Word of God in Asia was not yet come, and *Paul* and *Silas* were then sent to some other place to greater increase of the Gospel; yet at last the Gospel was plentifully preached there also.

* 1132. Acts 16. 6. With Gal. 2. 3.

It is one thing to use Circumcision as a Sacrament, according to the first institution; Another thing to use it as indifferent, till the light of the Gospel should shine more brightly. In the one place he used it as a thing indifferent, which being used might more prepare the Jews for receiving the Gospel of Christ. When *Paul* would not

suffer *Titus* to be circumcised, he did it as in opposition to that opinion, that Circumcision was a sacrament, and necessary to salvation.

1133. Acts 16. 18. *Paul* would not suffer the spirit of divination. Pail. 1. 18. What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoyce, and will rejoyce.

Paul had great causes to cast out the spirit of divination, because translating himself into an Angel of light, he would have drawn the Apostolical doctrine to be suspected, as if they had been both as one; and so they that believed the Apostles should believe the spirit of Divination, that he might overthrow the Gospel.

1134. Acts 17. 28. In him we live, and move, and have our being: this sentence is from *Atrius* the Heathen, out of *Menander*. 1 Cor. 15. 33. Evil communications corrupt good manners. Tit. 1. 12. That the Cretians are liars, evil beasts, slow bellies, is taken out of *Epimerides* and *Callimachus*.

Jerom gives the reason of this thing, that they who were obstinate in their heathenish malice might be condemned out of their own Writers.

* 1135. Acts 17. 28. In him we live, move, and have our being. Psal. 81. 12. And they walked in their own Councils.

The former place speaks of what we have Originally from God, life, motion, and being. The latter place speaks of Gods suffering us to use our Lives, Motions, and Beings irregularly. Our Lives and Motions are one thing, the moving and living this or that way is another; The one is from God, the other from our selves.

* 1136. Acts 18. 3. And because he was of the same Craft, and wrought. Gal. 6. 6. Let him that is taught in the Word Communicate, &c.

The former Example shews, that sometimes the extremity of professors of the Gospel may be so great, as *Musculus* must turn Weaver, and *Paul* Tent-Maker: But this shews not that it shall alwaies be so, or that when the condition of the Gospel is otherwise

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that they may, and must not eat the fruit of their labours; this shews what *Paul* in extremity did, not what the Ministers of Christ must constantly do. *Paul* himself received contribution of the *Philippians* when he was absent from them, *Phil. 4. 16*. If *Paul* received Contribution where he did not at present labour, it is now lawful for Ministers to receive where they do labour. It is one thing what was done in the first propagation of the Gospel, and none yet had the knowledge of Christ; another thing when the Gospel is propagated and settled.

1137. Acts 18. 8. *Paul baptized Crispus and Gaius, and the house of Stephanus.* 1 Cor. 1. 17. *Christ sent me not to baptize, but to preach the Gospel.*

Christ sent all the Apostles to preach and to baptize; yet because the ordinary way of preaching was better, more hard and more necessary, therefore he would have them apply themselves rather to this, leaving baptizing to those that were inferior to them. *Paul* denyeth that he was sent to baptize, not simply, but comparatively, so God commanded not sacrificing, but obedience, because he will rather have this than that, *Jer. 7. 22*.

1138. Acts 18. 2, 18. *Priscilla and Aquila were with Paul at Corinth.* Rom. 16. 3. *Writing from Corinth he salutes Priscilla and Aquila.*

Paul when he was again at Corinth, writing to *Rome*, salutes amongst others *Priscilla* and *Aquila*, who were then there.

* Acts 18. 2, 18. with Rom. 16. 3.

I, and two others may have been at *London*; and they two coming to *Tork*, I still remaining there, or else after we had all come from *London*, I return back thither, and they go to *Tork*, I may write to them from *London* to *Tork* for all the former being together at *London*: The same is here about *Paul* and their being at *Corinth*, and yet his writing afterward to them, shews nothing to the contrary but their being there.

1139. Acts 18. 18. *Paul shaved his head at Cenchrea, for he had a vow.* Gal. 5. 1. *Stand fast in the liberty wherewith*

Christ hath made us free, and be not entangled again with the yoke of bondage.

Some refer that vow and shaving to *Aquila*; if *Paul* did that, he did it therefore that he might become all things to all men, that he might win some, that he might serve the time, and not offend the Jews, but promote the cause of the Gospel.

* Acts 18. 18. with Gal. 5. 1.

While this was done it was but an using the liberty of shaving the head, a thing indifferent to the advantage of the Gospel.

1140. Acts 19. 2. *The Disciples said to Paul, we have not heard whether there be any Holy Ghost.* Ver. 4. *They were baptized, therefore they must know the Holy Ghost.*

In the first place he speaks of the extraordinary miraculous gifts of the Holy Ghost, otherwise they were taught concerning the person of the Holy Ghost by *John*, and they had received his common gifts conferred in Baptism.

* Acts 19. 2. *whether there be any Holy Ghost.*

Not that they doubted of such a Person in the Trinity, but that whereas they had learned in the Schools, that the Holy Ghost departed away after the death of *Malachy* they had never yet heard whether he was restored again in his gifts of Prophecy and miracles till now or no. The Jews had an old Maxim, *That after the death of Zacharias, Malachy, and those last Prophets, the Spirit of God departed from Israel, and went up*; So that from thence forward Predictions of future things, and working Miracles were rarities among them.

1141. Acts 19. 3. *Into John.* Ver. 5. *They were baptized in the Name of the Lord Jesus.*

Baptism in the first place is taken for the whole Ministry of *John*, Ver. 5. there was no reiteration of Baptism; but an approbation of Baptism conferred in the name of *Jesus* by *John*, which is understood to be done by laying on of hands.

* Acts 19. 3. with 5.

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The word Baptism is used in Scripture for 1. The Baptism of water, and outward washing. 2. For the Baptism of blood or Martyrdom. 3. Metaphorically for the effusion of gifts of the Holy Ghost. 4. Synecdochically, not only for external Baptism, but also for the whole doctrine, & so they are said to be baptized unto *John's* Baptism. Some understand the words, *V. 5.* not of *Paul*, but of *John*, *discipulus*, those which heard *John*, were baptized by *John* in the name of Jesus, so as these words seem not to be spoken by Saint *Luke* of *Paul*, but *Paul's* words continued of *John*, as the Particle *et*, to which *id est* necessarily answers. Others think, that though *John's* Baptism was for remission of sins, in the name and blood of Christ, and so in substance was the same with Christ's Baptism; yet that Form of words was not then used, neither was there any mention made of the Holy Ghost, so that it was imperfect, and yet such, as in the Divine Providence befitted that time, wherein the Mysteries of the Gospel were not so plainly revealed, but some more direct and particular preparation unto Christ, and to his Baptism, was made then before by the Prophets and legal Ceremonies.

1142. Acts 19. 13. Certain of the vagabond Jews, exorcists, took upon them to call on the Name of the Lord Jesus. 1 Cor. 12. 3. No man can say that Jesus is the Lord, but by the Holy Ghost.

The Lord Jesus is so called either by the mouth only, as by the exorcists, or from the heart by the Holy Ghost; there are external gifts of the Holy Ghost, and Confession is reckoned amongst the common gifts, so those that were possessed with the devil could say that Jesus was the Son of God; but the gifts of regeneration are proper to Believers only.

1143. Acts 20. 9. Eutichus fallen asleep fell from the third loft, and was taken up dead. Ver. 10. His life is in him.

Paul speaks confidently, whether the soul were in the young man or not; so Christ said before he raised the maid, *she is not dead, but sleepeth.*

Acts 20. 9. with 10.

The former verse speaks of him as really dead; the latter verse speaks of him as one that was as sure to live as if he were now alive.

1144. Acts 20. 22. Behold I go bound in the Spirit to Jerusalem. Acts 21. 4. The Disciples told him by the Spirit he should not go.

The former place tells us, *Paul* knew he must go to *Jerusalem*, and held himself bound in conscience or spirit to go thither. The second place tells us, that the Disciples which were inspired did represent to *Paul* the danger of his Journey by the Spirit, and *id est* *discipulus* *et* *spiritus*, not to ascend to *Jerusalem* because of the danger he would be in. So that the sum is, *Paul* was bound in his own spirit, or resolved to go to *Jerusalem*, and these Disciples from the Spirit of God tell him the danger of that resolution. Or else if *Paul* was thus bound by the Spirit of God, or commanded by him to do it. The same Spirit of God did afterwards tell him of the dangers he should undergo, and they from their Christian affection towards him, which is a true fruit of the Spirit, wished him not to ascend up.

Acts 20. 22. with 21. 4. The former place saith, he should not go, not as hereby forbidding him absolutely to go, but forbidding him to go, unless upon the condition of his suffering four afflictions. Though the condition be not expressed, yet it is necessarily implied, as in other Scriptures and the Context expresseth.

1145. Acts 20. 27. I have not shunned to declare unto you all the counsel of God. Rom. 11. 34. 1 Cor. 2. 16. Who hath known the mind of the Lord?

The counsel of God is either necessary for our salvation, which was hid before, and now is revealed; or not necessary, secret, ascribing to the revealed will of God.

Acts 20. 27. with Rom. 11. 34. He declared all the Counsel of God which was necessary for them to know at that time. The mind of God is either of precept, or purpose, secret or revealed. Who hath known the secret will, the will of Gods purpose? And

as for the revealed will and mind of God it is either in things that more necessarily have relation to our salvation or lets concern it. He speaks in the former place of those things which were more necessary for their salvation at that time. The latter place speaks of the will of his secret purpose.

1146. Acts 20.35. *It is more blessed to give than to receive.* Paul saith, that these were the words of the Lord Jesus, which are not found in the Evangelists.

Though the words be not found there in the same letters, yet the sense of them is found in the words of Christ? *Lend, looking for nothing again; Give, and it shall be given to you;* for all Christs words and deeds are not set down, but only those which suffice for true faith and our salvation.

1147. Acts 21.4. *The Disciples said to Paul that he should not go up to Jerusalem.* Chap. 20.22. *Now behold I go bound in the spirit to Jerusalem,* saith Paul.

The Disciples by suggestion of the Spirit warned him of bonds and afflictions, using also some perswasions of their own, as they were moved with brotherly affection, being ignorant that it was the will of God that Paul should go up thither, which he had revealed to him after a singular manner.

1148. Acts 21.9. *Philip had four daughters, Virgins which did prophesie.* 1 Cor. 14.34. *Let your women keep silence in the Churches.*

The first place is concerning private and extraordinary gifts; the latter, of the publike Ministry, and that which is ordinarily used, from which women are excluded.

1149. Acts 23.3. *Paul reviled Ananias the High Priest.* 1 Cor. 6.10. *Revilers shall not inherit the Kingdom of God.*

Reviling is either lawful, which riseth from zeal to Justice, and hath the observation of the Law for its object, that is just and honest; so Peter reviled Ananias, Simon Magus; Paul, Barjesus or Elymas, and God all wicked men: Or unlawful, which proceeds

from a wicked desire and mind of revenge that Paul had not. Acts 5.8. c. 13.10.

Acts 23.3. with 1 Cor. 6.10.

The words in the former place are by some, not words of reviling, but a Prediction of the destruction of the Legal Priesthood, being figurative: The true High Priest being come, he was but a shadow and whited wall. Or else it was a free and confident denouncing of Judgment by a kind of Apostolical authority. Or else he did it in passion, and repented in the following words. Revilers in the latter place is meant of such as practice it, not such as repent of it, and seldom use it.

Acts 23.3. *Sittest thou to judge me after the Law,* &c. 2 Cor. 11.10. *For ye suffer,* &c.

It is one thing to plead the equity of their cause, another thing after the pleading of their cause to bear their sufferings patiently. Pauls pleading here against the High Priests unjust proceedings doth not imply, that he was impatient in his sufferings.

1150. Acts 23.6. *Paul cried out in the council, Men and brethren, I am a Pharisee.* 1 Cor. 1.12. *He reproves and condemns denominations from men.*

Paul amongst those that disagreed admits the denomination only for distinction sake, and so thinking with the Pharisees, he distinguisheth himself from the Sadduces: So the faithful Professors of the Gospel are called Christians, but when the persons agree in Doctrine, he forbids to prefer one before the other.

Acts 23.6. with 1 Cor. 1.12.

Paul calls not himself a Pharisee, as if by that name he would abet names to make sects among Christians, or those of the same body, who agree in substantials, but he useth a name which was generally known to hold forth such and such an opinion, as that of the Resurrection from the dead. *I am of Paul,* &c. That shews names to distinguish Christians from Christians, as it was corruptly used. They all agreed in the main and substance, only one gloried he was for Paul, another for Apollo, &c. as they were

were Teachers, one excelling another in the manner of delivery, not in the matter delivered.

1151. Acts 25. 10. *Paul will be judged at Caesars Judgement seat.* 1 Cor. 6. 1. *Dare any of you go to Law before the unjust?*

Civil Judicatures are to be had in honour, the abuse of them is condemned, and he admonisheth Christians that they should avoid contentions before unjust Judges, lest so contending concerning small matters they should prostitute their sacred Religion.

* Acts 25. 10. with 1 Cor. 6. 1.

It is one thing for one Christian to implead another; another thing for an Heathen to implead a Christian. It is lawful for a Christian, being impleaded by an Heathen before Heathens, to appeal from one Heathen Judicature to another, though it be unlawful for two Christians contending; which may have the conclusion made by Christians, to fly and appeal to Heathens, which is the thing the Apostle condemns in the *Corinthians*.

* 1152. Acts 25. 15. *Agrippa and Bernice came down to Caesarea.* Chap. 12. *He was eaten with worms.*

This *Agrippa* was the son of *Herod*.

Agrippa who was eaten to death — the brother of *Drusilla*, not was he King in *Judea*, but in *Trachonitis*.

* 1153. Acts 27. 12. *We came to Phanice to winter in the Port of Crete. Phenicia is a Province of Syria.*

Phanice is either a Province which is not here meant, or a City and Port in the Island of *Crete*, which *Crete* is at this day called *Candy*, and subject to the *Venetians*.

* 1154. Acts 27. 33. *The fourteenth day — fasting —*

Which cannot naturally be, in regard no man in his health can live without meat above seven daies, taking nothing by way of set meal, or a full refectiō, only now and then a little to keep them alive.

1155. Acts 28. 28. *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles. Mar. 15. 24. I am not sent but to the lost sheep of the house of Israel.*

The Gospel ought to be preached by the Apostles first to the Jews, they not believing it came to the Gentiles: So Christ preached to the Israelites, before he gave command to his Disciples, *Go and reach all Nations*, Mar. 28. 19.

St. *PAULS* Epistle to the *ROMANS.*

IT may be said to be the Method of the holy Scripture: in this are contained that which convinceth all both Jews and Gentiles of their sins; it demonstrates Justification from sin by the Grace of God, by Redemption of Jesus Christ, which we apprehend by faith, and testify by good Works as the fruits of our faith. It was written in the year of Christ 55. and sent from *Corinth*.

1156. *ROM. 1. 1. Paul a servant of Jesus Christ. Joh. 15. 15. I will not call you servants.*

There are servants of sin, and servants of Righteousness; Christ speaks of servants of sin, the Apostle was an Apostle of Righteousness, either in respect of the common condition that

he was freed by Christ from the power of Satan, or of his Apostolical office being placed in the sacred Ministry by a singular manner.

1157. *Rom. 1. 2. The Gospel of God, which he had promised before by his Prophets in the holy Scriptures.* Chap. 16. 25. *The Gospel was kept secret since the world*

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began;

began, but is now manifested.

The Gospel is taken, either largely, as it signifies the doctrine of Glory concerning Christ revealed in the Word, or strictly: properly for the Gospel promised or fulfilled; Metonymically, when the name of the thing is given to the instrument, or it is taken for the Ministry.

1158. Rom. 1.13. *I oftentimes purposed to come unto you. Ver. 13. But was let hitherto.*

Paul purposing to go to Rome did not resist the will of God, nor was it contrary, but according to his will, not absolutely but conditionally, if God pleased: the impediments he might have, were, Satan casting many hindrances in his way, or sickness, the planting of Churches, or the like.

1159. Rom. 1.17. *The just shall live by faith. Hab. 2.4. The just shall live by his faith.*

The latter place tells us, though wicked or carnal men may trust in external security: yet good souls shall be maintained in their spiritual life by faith in Christ. And the former place shews us, that man obtaineth life and salvation by the Gospel inasmuch as it offereth Christ (the cause of life) and likewise this Christ is to be embraced by a lively faith. The one or both places tells of getting life, if not of keeping and getting; for in attributing the one to faith, it doth the other consequently.

1160. Rom. 1.18. *The wrath of God is revealed from heaven against all ungodliness. Chap. 2.4. The goodness of God leadeth thee to repentance.*

Justice doth not oppose the goodness of God punishing wicked men as they are wicked, but goodness invites men to repentance, deferring the punishment of the wicked, not as they are wicked, but as they are Gods creatures, and he delights not in their destruction.

1161. Rom. 1.26. *He reckons up heathenish beastliness and Sodomy. Eph. 5.3. Fornication and all uncleanness and filthiness, let it not be once named among you.*

The Apostle commemorates the

dissolute life of the Heathens, to make us avoid it, not to imitate it; by disgracing it, that so being terrified with that filthiness, we may escape the anger of God.

1162. Rom. 1.26. *God gave them up to vile affections, &c. 1. Joh. 2.16. Lust of the flesh — is not of the Father.*

God gave them up by permission, or suffered them to give up themselves to vile affections, or God gave them up out of Judgement by subtracting his grace, and this as his justice because of their former inordinate walking. The latter place tells us, that lust, &c. come not from God as the Author; nor doth it deny, that God for his own glory is the permitter of sin, or that he may withdraw his grace.

1163. Rom. 2.1. *Inexcusable thou art O man who soever thou art that judgest. Chap. 13.1. There is no power but of God.*

The power of the Office is distinguished from the faults of the Person: though in the court of Conscience and before God we are sinners, yet we are not in the Courts of Civil Justice, and before men.

1164. Rom. 2.6. *God will render to every man according to his deeds. Ver. 16. God will judge the secrets according to my Gospel.*

In the former place is treated of the effect of faith that goes before retribution, in the latter, of a necessary instrument. God will condemn the wicked and Infidels according to the Law, and acquit the believers according to the Gospel, for he that believes shall be saved; and both waies God will reward according to our works, as they were done well or ill from faith or infidelity. Mar. 16. 16.

1165. Rom. 2.6. *He shall render to every man according to his deeds. Chap. 3.28. Chap. 8.3. We conclude that a man is justified by faith without the works of the Law.*

To render is not only meant just retribution, but free gift; Behold I come quickly, and my reward is with me, so give to every man according as his work shall be. This doctrine takes not away justice, but confirms it, because it respects

spects works for a mans faith, and judgeth by the works as the effects of mens faith and life, and condemns bad works for unbelief.

* 1166. Rom. 2. 11. *For there is no respect of persons with God.* Rom. 9. 13. *Jacob have I loved, but Esau have I hated.*

God doth not accept this person, or refuse that, because the one is of this Nation, the other of that, the one rich, the other poor, &c. But in love he accepts whom he will from the ordinary or damnable condition of the wicked; that he accepts any upon arguments taken from himself or his love, is not in injustice to the rest, but mercy to the Elect. *Debitum si non reddis, habes quod gratuleris, si reddis, non habes quod queraris.* If thou dost not pay thy debt which thou owest, thou hast cause to be thankful, if thou dost, thou hast no cause to complain, Aug.

* 1167. Rom. 2. 12. *He that sinit without the Law, &c.* Rom. 4. 15. *Where no Law is, there is no transgression, &c.*

There are three kinds of Laws; the written Law given to the Jews, not to the Gentiles: and of this Law speaketh the Apostle here, that they sinned without the Law, and so shall perish without Law, that is, the written Law of Moses. There is beside the Law of Nature, whereof the Apostle speaketh afterward. Ver. 14. *They having not the Law, are a Law unto themselves:* Against this Law the Gentiles sinned; and by this Law they shall be judged. The third Law is that which was given unto Adam in Paradise; by which not only he, but all his Posterity are found to be Transgressors: And in respect of this Law even Infants are found trespassers, because of Original sin.

1168. Rom. 2. 13. *The doers of the Law shall be justified.* Gal. 2. 16. *For by the works of the Law shall no flesh be justified.*

Justification is attributed to the Law and to Works, not simply, but by supposition, if any man can perfectly fulfil the Works of the Law; but no man can in this weakness perfectly fulfil the Law.

* 1169. Rom. 2. 13. *The doers of the Law are justified.* Rom. 3. 28. *We conclude a man justified by Faith without the Works of the Law.*

The Law is fulfilled two waies: One is in supposition, that if a man could by his own strength keep the Law, he should thereby be justified: There is another fulfilling, which is by the perfect obedience of Christ, imputed to us by faith, whereof the Apostle speaks. *Phil. 3. 9.* Of these the Apostle speaks here, who endeavour themselves to live according to the Law, and shew their faith by their works, yet are saved by the obedience of Christ. There are two kinds of Justification: One is verily and indeed before God, which is by faith in Christ, Rom. 3. 26. The other is in opinion of men, Luk. 16. 15. Of the former the Apostle speaks here.

1170. Rom. 2. 14. *The Gentiles which have not the Law, do by nature the things contained in the Law.* Chap. 8. 7. *The carnal mind is enmity to the Law of God, for it is not subject to the Law of God.*

The natural Law convinceth the Gentiles, the written Law, the Jews. The Apostle doth not in the former place affirm that all the Gentiles do fulfil the Law, but indefinitely, the things contained in the Law: for he speaks of outward works, and civil Discipline, which was honest amongst some Gentiles. In the latter, by the name Carnal he understands the unregenerate part, and the corruption of nature.

1171. Rom. 2. 14. *The Gentiles have not the Law.* 1 Job. 3. 4. *Sin is the transgression of the Law.*

The Gentiles indeed had not the Law published in writing by Moses: but the natural Law in the first Creation was printed in every man; which we transgressed in Adam; and so were made sinners: Adam was, saith Ambrose on Luke 1. 7. and in him we were all; Adam fell; and in him all men fell.

* 1172. Rom. 2. 14. *Do by nature the things contained in the Law.* Eph. 2. 3. *Were by nature children of wrath as well as others.*

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The Apostle in the former place describes the Gentiles in general even before the times of the Gospel, and such as had no other direction than by the Law of Nature which they had, as appears both by the external works of the Law, and by the inward Testimony of their conscience. Yet the Apostle saith not, they followed the Law, they only did certain things prescribed in the Law, and he speaks rather, *De notitia naturali, quam de implendi legis facultate*; of the natural knowledge which he had, not of any power or faculty to fulfil the Law, and he meaneth, not all the Gentiles in general, but the wiser sort among them, as *Solon, Socrates, Aristides, &c.* who outwardly did some external works which the Law commanded though they wanted the inward obedience. The sum is, this place speaks of doing the same things in kind with Christians, but not out of a Christian principle, much less with all Christian Qualifications, and so though they did by the light of nature some things contained in the Law, (no man can imagine they did all) yet could not be justified by the Law.

1173. Rom. 2. 23. *Circumcision profiteth if thou keep the Law.* Gal. 5. 2, 5. — 6. 1. *If you be circumcised Christ shall profit you nothing.*

In the places last mentioned the Apostle speaketh of Circumcision then abrogated in the times of the Gospel, but in the former he hath respect unto the times of the Law, while Circumcision was an ordinary Sacrament of the old Testament. The Apostle speaks here of the profit which Circumcision brought: which was only during the continuance of such legal Sacraments, which were profitable unto them then, as being seals unto them of the righteousness of faith in Christ: so then Circumcision with other legal Rites was profitable under the Law: But after the Ceremonies were abolished, they became unprofitable in the mean time between both, as they profited not such as believed of the Circumcision, so they hindered not, if they did not repose their trust and confidence in them.

1174. Rom. 2. 25. *Circumcision verily profiteth if thou keep the Law.* Gal. 5. 2. c. 6. 15. *If you be circumcised, Christ shall profit you nothing.*

External Circumcision in the Old Testament was a Sacrament, upon condition of the Law fulfilled: Under the New Testament, as other Ceremonies, it is mortal; in the place of this came Baptism: In former times it did profit the Fathers, as a seal of the righteousness of faith: after Christ came, and the Gospel was planted it was taken away, by the full plenty of spiritual Circumcision.

1175. Rom. 3. 2. *The Jews exceed the Gentiles much every way,* Ver. 9. *What then? Are we better than they? No in no wise.* Chap. 10. 12.

The Apostle speaks in the former place in respect of the Jews excellency from the Covenant of God, who was pleased to bestow on the Jews the grace of his Covenant and his Law, before the Gentiles were called: In the latter place he speaks of the Jews themselves who deserved no more favour at Gods hands than the Gentiles, nor were they better than we, and continuing in their unbelief they have lost their privileges, they were nothing to be preferred before the Gentiles, but now we are all one in Christ, and that prerogative is taken away.

A temporary privilege is on thing, an everlasting is another.

Gal. 3. 28.

1176. Rom. 3. 4. *Every man is a liar.* Chap. 9. 1. *I say the truth in Christ I ly not.*

Man as he is man corrupt, is subject to lye, but being regenerated and enlightened with the Holy Ghost, he embraceth truth, as is manifest in Paul.

1177. Rom. 3. 8. *We must not do evil that good may come.* Chap. 9. 18. *God hardening the wicked produceth that which is good.*

In the former place is spoken of evil of sin, in the latter of evil of punishment. It is the singular goodness of God that he so over-rules sin, that it may be converted to good, as we see in Joseph.

1178. Rom. 3. 12. *There is no man that doth good, no not one.* Joh. 13. 10. Ch. 15. 3. *You are clean through the word which I have spoken.* By

By nature, by reason of inherent sin, we are all unclean by the grace of God in Christ we are cleansed, and our hearts are purged.

1179. Rom. 3. 20. *For by the deeds of the Law there shall no flesh be justified in his sight.* Chap. 2. 7. *To them who continue by patience in well-doing, shall be render glory and honour and eternal Life.*

The first place shuts out all works from mans Justification, not by fault of the Law, but by accident, that is by the fault of men: In the latter the Apostle urgeth works as necessary, not by necessity of the cause to justify, but to be present in him that is justified; for works are no cause of reigning, but they are the way to the Kingdom.

* 1180. Rom. 3. 24. *Being justified freely by his grace.* Rom. 5. 1. *Being justified by faith.*

We are justified freely in respect of any merit of or in us; what God doth, he doth it freely and by his grace. We are said to be justified by faith, not in opposition, but subordination to grace, grace is the cause, faith is the instrument. We are justified by faith as it brings home Christ the cause of our salvation, but not as the cause it self.

1181. Rom. 3. 28. *Faith is greater than charity.* 1 Cor. 13. 8. *Charity then faith.*

Faith is greater, as it is the cause of charity, and our victory, by faith Christ dwelleth in our hearts, we please God, but charity without faith is sin. Charity is said to be greater than faith or hope, because it never fails, but shall endure in our future state and perfection, faith and hope then ceasing as to their actions; but it is not greater in respect of Justification, because charity doth not justify Legally, for in many things we offend all, and it is not perfect nor Evangelically, because in the Gospel the act of Justification is ascribed to Faith.

1182. Rom. 3. 25. *God hath sent forth Jesus Christ to be a propitiation.* Joh. 18. 2. *Judas delivered him to the Jews.*

The Father delivered his Son out of love to us; but Judas delivered Christ out of covetousness. The Father for us and for our salvation, Judas for thirty pieces of silver to his own destruction.

1183. Rom. 3. 28. *We conclude that a man is justified by faith without the deeds of the Law.* Jam. 2. 24. *You see that by works a man is justified, and not by faith only.*

Paul doth not separate; as to existence, works from faith which works by love, but the object of Justification before God. James rejects faith which Gal. 5. 6. wants good works, that is, a dead faith of the devil, v. 17, 19. and attributes to works the declaration of Justification, v. 21. yet he confirms a lively faith, v. 22. by the example of Abraham. Augustine saith, that when the Apostle saith, a man is justified by faith, he doth it not that works should be despised, because they follow the man justified, they do not go before Justification.

* Rom. 3. 28. with Jam. 2. 24.

St. Paul tells us, a man is justified by faith in opposition to that justification, which the Jews expected by the deeds of the Law. St. James tells us, a man is justified by works in opposition to a pretence of faith, or such a faith as men say they have, while they pretend to believe in Christ, and yet do nothing that Christ commands. St. Paul tells us, it is a faith alone that justifies, but not such a faith as is alone; for that faith which justifies, though it justifies as alone, yet it alwaies is accompanied with good works. St. James saith, a man is justified by works, or a faith which is working. St. Paul speaks of faith as it justifies in foro divino before God. St. James of works as they justify in foro conscientia vel humano, as they justify us to our selves, or to others. Faith justifies our Persons, Works justify our Faith.

1184. Rom. 3. 31. *Do we then make void the Law through faith? God forbid, yea, we establish the Law.* Heb. 7. 18. *There is a dismantling of the Commandment going before through the weakness thereof.*

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The first place is of the Moral Law, which faith confirmeth, because Christ came to fulfil it, and not to destroy it; and the end of the Law is to bring us to Christ. The latter place is concerning the Ceremonial Law, which is abrogated; because the shadow was to give place to the substance.

* 1185. Rom. 4.3. *Abraham believed God, and it was counted unto him for righteousness.* Psal. 106.31. — *And Phinehas executed judgment, and it was counted unto him for righteousness.*

Abraham was not justified *merito fidei*, by the merit and worthiness of his faith. Abraham was justified by faith, not *materialiter*, materially, as it was an act, but *relate & objective*, as it hath relation unto the Object, the Justice of Christ, and *Organice* instrumentally, as it applyeth the righteousness of Christ. Abraham believed the Promise of God to be his shield, and to give him an heir of his own body, and to multiply his numerous Posterity, of whom Christ was the chief, and by whom all Nations were to be blessed. As for Phinehas, God accounted his Act as a righteous Act, though men might count it an Act of rash Zeal. So that the Act did not justify the Person, but the Person doing that Act sincerely was justified as to that Action.

* 1186. Rom. 4.5. *God justifieth the ungodly.* 1 Kin. 3.31. *Condemning the wicked to bring his way upon his head, and justifying the righteous.*

God justifieth the ungodly, not as he is ungodly, but as he is penitent and turning from his ungodliness; He is said to justify the ungodly, as those who were so in themselves and are clothed in Christ, and so are esteemed godly.

* 1187. Rom. 4.5. *But to him that worketh not, but believeth.* Lu. 10.28. *This do and thou shalt live.*

The former place saith, He who is not able to fulfil the condition of works, not grounding himself thereon, taking the way to be saved by believing, to him is the reward reckoned. The latter place shews us a man who sought Eternal life by the works of the

Law, which he could not fulfil, whom Christ refetred to the Law to shew him his sin: knowing that would be a means to bring him to Christ, or leave him inexcusable, and so they intend the same thing.

* 1188. Rom. 4.7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.* Mat. 5.2. *Blessed are the poor in spirit, the clean in heart, the merciful.*

In the first place is spoken of the cause of blessedness, namely, remission of sins, and imputation of righteousness: In the latter place, of virtues which are the way to blessedness.

* 1189. Rom. 4.15. Chap. 5.20. *Where there is no Law there is no transgression.* Chap. 2.12. *As many as sin in the Law shall be judged by the Law.*

In the former place the Law is taken generally, without which there can be no transgression; In the latter place he speaks of the natural Law; for even the Gentiles shall perish for violating of it.

* 1190. Rom. 4.17. *Even God who quickneth the dead.* 2 Kings. 4.35. *Elisha raised the dead, &c.*

God only and of his own power raised the dead, the Prophets and Apostles raised the dead by power of God, and not by their own power; They, as Instruments; God, as the Cause.

* 1191. Rom. 4.18. *Abraham against hope.* Ver. 18. *Believed in hope.*

He believed contrary to humane hope, by his hope in God, having confidence contrary to the reason of the flesh, the force of nature, for all these would have weakned hope, would make him doubt and despair also, yet he overcame all those difficulties by firm hope, he hoped in things, desperate, distrustful himself, but trusting in God.

* 1192. Rom. 4.20. *He staggered not at the Promise.* Gen. 17.17. *Abraham fell upon his face and laughed.*

This laughing is of admiration at Gods favour, nor at distrust of his power: though he had hitherto found an indisposition in his body to beget a Child, and having been so long without

out, he could not but entertain the Promise by way of wonder and rejoycing; and in this rejoycing his faith might reach as far as the joy of the Messiah; *Luk. 2. 10. Joh. 8. 56.*

1193. *Rom. 4. 25. God raised Jesus Christ our Lord from the dead. Joh. 10. 18. I have power to lay down my life, and I have power to take it up.*

The Resurrection is ascribed to God the Father, because the works of the Trinity, *ad extra*, are indivisible to the Son, because he hath the same power with the Father, who willingly underwent death, and therefore the Resurrection is to be ascribed to his free will.

1194. *Rom. 5. 2. By faith we stand and rejoyce. 1 Cor. 10. 12. Let him that thinketh he standeth take heed lest he fall.*

We stand founded on Gods grace, whilstt we are kept by the power of God by faith unto salvation: by sin we fall, when we think we stand.

1195. *Rom. 5. 4. Patience worketh experience. Jam. 1. 3. Experience worketh patience.*

Probation in the first place is taken passively for experience which rejoyceth by patience, in the latter place it is taken actively for trial and the effect of it, that is tribulation, for affliction trieth faith, as fire doth gold.

1196. *Rom. 5. 6, 7. Christ died for us. 1 Joh. 3. 16. Because he that is Christ laid down his life for us, and we ought to lay down our lives for the brethren.*

Col. 1. 14. Christ dying for us a sacrifice, and revenger, paid our ransom for us. John comparing the death of Christ for us; and our death for the brethren, doth it *secundum quid*, for we dye not to redeem our brethren, but to edifie them.

1197. *Rom. 5. 8. God commendeth his love towards us in that when we were yet sinners, Christ died for us. Rom. 8. 32. The Father spared not his own Son, but delivered him up for us all.*

The Father and the Son did alwaies love us, and have done all things for us; Christ delivered himself for our sins into the power of the devil; and

because we were not to be redeemed by power, but by righteousness, Christ the Righteous died for us, and so by righteousness he overcame the devil; therefore because the devil had slain Christ, it was necessary that he should release those that were captives, and the devil by the price paid, was not made rich but ensnared.

Aug. de Trin. 1. 13. c. 2.

1198. *Rom. 5. 10. When we were enemies we were reconciled to God by the death of his Son. Joh. 15. 13. No man hath greater love than this, that a man lay down his life for his friends.*

By nature we are Gods enemies, by reason of sin, but by grace we are reconciled to God by Christ, who died for us, and we are so made the dearest friends unto God.

1199. *Rom. 5. 12, 18. As by one man sin entered into the world, and death by sin, so death passed over all men. Ver. 19. As by one mans disobedience many were made sinners, so by one mans obedience many shall be made righteous.*

The guilt of Adam is here compared with the grace of Christ, because both have that descends on their followers. Adam derives his guilt on all men by nature, Christ derives his righteousness by grace on all that believe on him.

Rom. 5. 12, 18. with 19.

This term of Universality *All* must be restrained according to the nature of the subject, as Adam transfused his Sin unto all which were his off-spring, so Christ also justifieth all his, that is, all his which believe in him. Besides, the preheminance of the benefit consists not in the equality of the number, that Christ should save as many as are lost in Adam, for then there should be only an equality, not a superiority. Herein the Prerogative of grace is seen, 1. In the excellency of the effect, Life being more excellent than Death, Righteousness than Sin. 2. In the powerfulness of the Work, it shews a greater power to save than to destroy. 3. In the preheminance of the amplitude of grace, we are justified not only from one, but all kind of sins.

1200. *Rom. 5. 20. The Law entered that*

that sin might abound. Chap. 7. 12. *The Law is holy, and the Commandments holy, just, and good.*

The Law increaseth sin, not of it self and its own nature, but by accident, because it discovers sin, and the poyson of it, that we may know it; for by the corruption of nature we are stirred up to strive against the Commandment, yet the Law remains still in it self just and good.

1201. Rom. 6. 3. *So many of us as were baptized into Jesus Christ, were baptized into his death. Acts 8. 13. Simon Magus and other hypocrites were baptized, yet they put not on Christ.*

To be baptized into Christ is to put on Christ, the Robes of his Righteousness and Holiness, which Believers who are baptized do. *Simon Magus* and hypocrites that are not faithful, receive not the Spirit, but water only in Baptism, for there is a common Baptism to all that are baptized, but not the virtue of Baptism, that is grace. *Aug. in Psal. 77.*

Hieron. in Rom. 6.

1202. Rom. 6. 12. *Let not sin reign in your mortal body. Chap. 3. 12. There is none that doth good, no not one.*

The first place is to exhort us to mortifie sin in us, in the Regenerate sin reigns not, they are wholly dead to sin in Christ, and partly in themselves; they that are not Regenerate know indeed what they ought to do, and know that of themselves they are unable to perform it.

1203. Rom. 6. 14. *Ye are not under the Law, but under grace. Gal. 3. 22. The Scripture hath concluded all under sin.*

The first place is concerning the Regenerate, who are not under the malediction, dominion, and rigid exaction of the Law: The latter place is concerning all that are subject to sin, for whom the Law is a Schoolmaster to Christ by the knowledge of our sins.

1204. Rom. 6. 18. *You are become the servants of righteousness. Ver. 20. You were free from righteousness.*

In the former place is spoken of those who were converted and freed from the yoke of sin; in the latter, of

those that are not yet converted, who are free from righteousness, and are not under the government of righteousness, for carnal wisdom cannot be subject to the Law of God.

1205. Rom. 6. 23. *The wages of sin is death. Wisdom 2. 24. By the envy of the devil death entered into the world.*

The wages of sin is death, because the Justice of God would have it so, to punish mankind that was fallen, by death, the Author whereof was not God, but it came into the world by the envy of the devil.

1206. Rom. 7. 6. *Now we are delivered from the Law. Mat. 5. 17. I came not to destroy the Law.*

We are delivered from the curse of the Law, the rigour and provocation of it to sin; also from the Law or death in which we were held; but that takes not away the right use of the Law in respect of us.

1207. Rom. 7. 7. *I had not known lust, unless the Law had said, Thou shalt not covet. 1 Tim. 3. 1. If a man desireth the Office of a Bishop, he desireth a good work.*

Concupiscence taken morally, is either absolutely indifferent, as to eat and drink, or relatively to the Law, and so good or bad, as it is done contrary or according to the Law, being ordinate or disordinate; The latter place the Law condemns.

1208. Rom. 7. 8. *Sin in me wrought in me all manner of concupiscence. Jam. 1. 15. When lust hath conceived it bringeth forth sin.*

Paul means actual concupiscence of corrupt nature, *James*, original concupiscence.

1209. Rom. 7. 9. *I was alive without the Law once, saith Paul. Phil. 3. 6. Touching the righteousness which is in the Law blameless.*

Before his conversion *Paul* lived a Pharisee, without any true knowledge of the divine Law, ascribing to himself external righteousness, which was hypocrisy.

1210. Rom. 7. 12. *The Law is holy, just and good. 2 Cor. 3. 7. It is the ministration of death.*

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The Law in it self in respect of the Author, is good, holy, and just, because it declareth the good and holy will of God: in respect of us it is called the ministration of Death, because it reproves sin, and threatens us with death.

1211. Rom. 7. 14. *I am carnal sold under sin. Chap. 6. 22. We are made free from the Law of sin wherein we were held.*

The Apostle according to the unregenerate part was carnal, that is, indulgent to his carnal lusts: but being Regenerate he did lament for those carnal affections, and resisted them.

1212. Rom. 7. 18. *In me dwelleth no good thing. Chap. 8. 9. The Spirit of God dwelleth in us.*

The first place is of the old man, in me, that is my flesh, and that part which is not regenerate: The second is concerning man that is regenerate, for Christ liveth in us, the Holy Ghost liveth in us, and indeed the whole Trinity, Joh. 14. 23.

1213. Rom. 7. 18. *To will is present with me. Phil. 2. 13. God worketh in you to will.*

To be willing is that good which is wrought in us by the Holy Ghost; but after the fall of man to be willing and be able to will what is good, was lost in us.

1214. Rom. 7. 22. *I delight in the Law of God after the inward man. Ver. 23. I see another Law in my members, warring against the Law of my mind.*

Paul delighted, according to his spirit and inward man, the regenerate part, in the Law of God, but rebelled against it in his outward man, the flesh, and the part unregenerate: for the whole man, is as it is commonly said, partly flesh and partly spirit.

1215. Rom. 7. 23. *I see another Law in my members warring against the Law of my mind. Chap. 8. 2. The Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin And of death.*

The faithful are either captivated by the Law of sin, that they cannot do that good they would, but what sin will have done that dwelleth in them; or

they are freed from sin here inchoatively, because it doth not condemn them, nor yet reign in them, but in Psal. 32. the next world it shall be accomplished, and they shall be perfectly made free from it. Rom. 8. 1. c. 6. 12.

1216. Rom. 8. 2. *The Law of the spirit of life in Christ Jesus hath made me free from the Law of sin and death. Joh. 5. 28. The hour is coming in the which all that are in the graves, shall hear his voice and come forth.*

Resurrection from death to life is common to the good and bad, but in a divers manner, and for a divers end, the good shall come forth gloriously to life, the wicked ignominiously unto death.

1217. Rom. 8. 24. *We are saved by hope. Eph. 2. 8. By grace are you saved through faith. Mar. 16. 16.*

Subalternates disagree not, the grace of God is the efficient cause, faith and hope the instrumental causes of our salvation.

1218. Rom. 8. 26. *The spirit itself maketh intercession for the Saints according to the will of God. 1 Tim. 2. 5. One Mediator between God and Man, the Man Christ Jesus.*

The Spirit provoketh us to prayers, and tells us as it were within what we should say, and how we should groan. The Son doth properly make intercession for us, who is our Advocate. Yet by a figure the Holy Ghost is said to make intercession for us also: because he rowseth and stirreth us up to prayer, and prompteth, as it were, our Lesson unto us, and how we ought to pray in all our necessities.

1219. Rom. 8. 30. *God, whom he did predestinate, them he also called. Mar. 20. 16. c. 22. 14. Many are called, but few chosen.*

The first place is concerning those who being called are obedient to the Holy Ghost, and make their vocation firm unto the end of their lives: The latter is of those who resist the vocation of God; in respect of the former there are as many predestinated as are called, but of the latter more called than are predestinated.

1220. Rom. 8. 31. *If God be for us, who*

who can be against us? 1. Pet. 5.8. *Your adversary the devil.*

When God is for us, though the devil be against us, he prevails not.

1221. Rom. 8.38. *Nothing, nor creature can separate us from the love of God.* Chap. 9. 3. *I could wish that my self were accursed from Christ, for my brethren.*

The wish of Paul was conditional, if it were lawful and might be done; the Apostle thereby sheweth the vehemency of his affection toward his kindred, and submits himself to the Divine will. Chrysostom on this place saith, that Paul by a premeditated prayer desired to be separated from Christ by a temporal and eternal abjection for the salvation of his brethren, and so would by his own destruction redeem them to eternal salvation; neither did he therefore love his brethren more than Christ, for he did not desire to be separated from the love of Christ, but from the fruit of his love and friendship; he desireth to perish, not as an enemy of Christ, but a preserver of his brethren, as Christ was made a curse for us, not as Gods enemy, but as our Redeemer.

* Rom. 8.38. with 9.3.

In the latter place Paul had respect unto the glory of God alone, or unto the salvation of his brethren alone, *Sed charitatem hominum in studio gloriae Dei coniungimus*; but we joyn the love of Men with the glory of God, &c. He wisheth the salvation of his brethren with respect unto the glory of God, as Moses in the like Case, in making request for his people, therein desired the promotion of Gods glory.

This doth not shew that Paul could be separated from Gods love; but that his zeal for Gods people was so great, that if it were possible he would be separate. *Qui subponit nihil ponit.* Or secondly, *excommunicatio* only imports Excommunication, whereby one is held as accursed, and execrable, and deprived of all communion with the Church; not as if the Apostle wished to be hardened in heart against the Lord Christ, and severed from his love; for that can never simply be wished of any

pious man, but that he out of the overflowing of his love wished that he himself might bear the punishment, which they might expect from the righteous judgment of God for their hardness, so they might be freed from this hardness and accursedness.

* 1222. Rom. 9.13. *Jacob have I loved, but Esau have I hated.*

There are three things to be considered in the accepting of persons: 1. When some external condition is respected beside the merit of the cause. 2. And this is done contrary to the Law of Equity. 3. And not without injury done unto another. But none of these are seen in Gods electing Jacob, and rejecting Esau. 1. He respecteth not any condition or quality in them which are elected: but he maketh of this or that man, of his own good pleasure. 2. He is not tied to any Law, and so transgresseth no Law. 3. He doth no wrong unto any in exempting some from destruction, which in the rigour of his justice is due unto all. If the Creditor do forgive his debt unto one, and exact it of another, he doth no wrong: It is free for him to do what he will with his own, *Mat. 20.15.* The re-acceptation of persons properly is where the Judge leaving the merit of the cause doth find somewhat in the person, for which he giveth sentence with one against another: But so doth not God, he finds no difference in the persons, but all being in the same cause of damnation he of his own free will forgiveth his debt unto some, and requireth it of others. Though God give unequally, yet it is not accepting of persons, but when this is done with respect to some quality in the person.

1223. Rom. 9.16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Mat. 19.17. *If thou wilt enter into life keep the Commandments.*

It is therefore said not to be of him that willeth, because salvation is not given for our merit, but of Gods mercy: but it is also of him that willeth, not because we will, though no man is saved against his will, but of unwilling

ling to receive Gods call, he is made willing.

1224. Rom.9.18. *God hath mercy on whom he will have mercy, and whom he will he hardeneth.* Chap.11.32. *God hath concluded them all in unbelief, that he might have mercy upon all.*

The first place is concerning the most free will and power of God, who may have mercy on whom he please; his Antecedent will reacheth to all men, his consequent will is restrained to the believers and unbelievers, and so he will have mercy of the faithful, that they may be saved, but he justly punisheth and hardeneth the unbelievers and wicked men who resist his grace freely offered unto them.

* 1225. Rom.10.4. *Christ is the end of the Law.* Mat.6. *I came not to destroy the Law.*

The word *πᾶς*, or *end*, signifieth not the abolition or destruction, but the scope or drift of the Law; him whom the Law would have us to believe, and to whom by its strictness it sends us unto. Christ is the end which the Ceremonial Law aims at, demonstrates, and declares; The Sacrifices were types of our having reconciliation by Christ, and the Politick part of the Law was a shadow of the Kingdom of heaven, or the Church of Christ. The moral Law (which the Apostle principally intends in this Epistle) in that it cannot receive satisfaction from our transactions, and holding forth the Messiah of which man stood so much in need of is terminated in Christ; not that Christ is *effective*, only the end of the Law, as if he giving us his Holy Spirit, whereby our souls are regenerated and enabled to walk in obedience which the Law requires, but that principally he is the end of the Law by imputation of his righteousness to us, whereby we stand clear in the account of the Law.

1226. Rom.10.10. *With the mouth is made confession unto salvation.* 1 Cor. 4.20. *The Kingdom of God is not in word.*

In the first place is spoken of confession with faith; in the latter of humane words, which the false teachers

used in preaching, wherein the Kingdom of God consists not, but in the vertue, that is, in a true performance of those things they profess with their mouths.

* 1227. Rom.10.17. *Faith comes by hearing.* Rom.15.21. *They that have not heard shall understand.*

Faith, though it be the gift of God; yet it is wrought by the preaching of the Word. The latter place tells us; that they which had not the Law nor the Prophets, they shall now hear the preaching of the Apostles, and understand or believe; So that the latter place contradicts not the former, but tells us, that they which yet heard not shall hear and so understand, and by understanding believe. He which promiseteth the end, implies the means conducing to that end.

* 1228. Rom.10.20. *I was found of them that sought me not.* Isa.65.1. *I am sought of them that asked not for me, I am found of them that sought me not, &c.*

St. Paul neither exactly followeth the Hebrew Text, nor yet the Septuagint, as *Erasmus* observeth, and as may appear unto him that will compare them together: But he taketh the sense, 1. The order is somewhat inverted, for Isa.65.1. the first part of the sentence, *I was found of them that sought me not*, is there the latter: And the latter here, *I was made manifest to them that asked not after me*, is there the first. 2. The word in the Hebrew which St. Paul translateth, *I was made, ^{עָרַפְתִּי} manifest*, is there *Nidrafsi*, not *I was sought for of them that asked not after me*; for how can that be? But I caused them to seek me, as *Beza* and *Pagaine* observe.

1229. Rom.11.2. *Who hath known the mind of the Lord.* 1 Cor.2.16. *We have known the mind of Christ.*

These words were spoken by *Elias* in Passion, however, not as if there were none at all that knew the mind of the Lord, for he himself knew it; but that he conceived there was very few, for they did visibly appear to him to be few. The latter place shews, that some do know the mind of Christ, though it implies not that all do it.

1230. Rom.

1230. Rom. 11. 7. *Israel hath not obtained that which he seeketh for. Mat. 7. 7. Seek and you shall find.*

In the first place he speaks of works, so they that seek God and righteousness attain it not, but in the latter the promise is made to them that seek by faith.

* Rom. 11. 7. with Mat. 7. 7.

There are two kinds of seeking God, a lawful, right and true seeking of God, wherein there must be both observed the manner, which must be of faith, and the end, which is of the glory of God: And the other is not right, which faileth of either of these, as the Jews failed in both: for they sought not righteousness by faith, and therefore missed of that which they sought for; and beside, they went about to establish their own righteousness, and would not submit themselves to the righteousness of God, i.e. They sought their own praise and glory, and not Gods, and therefore they failed of their desire.

* 1231. Rom. 11. 9. *Let their table be made a snare. Mat. 5. 46. Rom. 12. 14. &c. Bless them which persecute you, bless, I say, and curse not.*

We must distinguish first the cause, whether private, which concerns one person only, in which cause it is unlawful to curse; or publick, concerning the glory of God, as *Acts 5.*

Secondly, We must consider the condition and calling of them which use imprecations, whether they do it out of private affection, which is unlawful: Or of a Prophetical spirit, as the Prophets and Apostles did, *Acts 13. 9.*

Thirdly, The things themselves, whether temporal, which may tend unto their amendment, *Psal. 89. 16.* Or eternal, but these cannot be denounced without Gods special warrant.

Fourthly, The persons are to be distinguished which are cursed; some are such as there is an hope of an amendment, or others of whom there is no hope of amendment, professed enemies.

Fifthly, The manner and kind of

imprecations must be looked into; some are extraordinary or ordinary; of the former there is no question, coming from an extraordinary spirit. The ordinary, in which must be considered, 1. The persons that curse, which must be publick. 2. The persons cursed, which must be intractable. 3. The manner, they must curse conditionally, not absolutely. 4. With such affections as the persons be not hated, but the vices detested.

In *David's* imprecation, there was Gods cause, a Prophetical spirit, they were professed enemies of God. The second place is meant against private curses, against persons not desperately evil, and without any special direction.

1232. Rom. 11. 11. *The fall of the Jews is for the salvation of the Gentiles, that they may provoke them to emulation. Chap. 3. 8. We must not do evil that good may come of it.*

God rejected the Jews by his just judgment, not that they were guiltless, but because they were rebellious and unbelieving, and so caused God to cast them off, and to take the Gentiles in their room: The latter place is to be understood of the evil of punishment.

1233. Rom. 11. 16. *If the first fruits be holy, the lump is also holy, and if the root be holy, so are the branches. Mat. 12. 39. An evil and adulterous generation. Joh. 8. 44. The Jews were of their father the devil.*

The Jews are called holy by right of the Covenant, because they were separated from the prophane Gentiles, thence it is concluded that all hope of salvation is not cut off from them; they are called a perverse generation for their wicked works.

* 1234. Rom. 11. 16. *For if the first fruits be holy, the lump is also holy: and if the root be holy, so are the branches.*

Isaiah calleth the Jews a rebellious people; the same Israel cannot be said holy in all the parts, and in respect of the same time to be both holy and unholy: but divers parts and times considered, both may agree unto *Israel*; for the faithful and elect considered in *Israel*

Israel they were holy; But the rest were rebellious and unholy, the Proposition must be understood not of the whole Nation, but of divers parts.

1235. Rom. 11. 16. *If the root be holy — Job 14. 5. Who can bring a clean thing out of an unclean.*

We must distinguish between internal, inherent and personal qualities, such are the habits of the mind, Wisdom, Piety, Faith, &c. these are not conveyed by generation; and the external privileges which are given unto a stock and kindred, which do descend by Generation, as Freemen beget Freemen, Slaves beget Slaves, Jews beget Jews, and Christians are born of Christians; Because the Promise is made to the faithful and their seed, the branches then are holy because of the holy root, not by an actual and inherent holiness, but by an outward Privilege of grace; grounded on the Promise of God made unto Believers and their seed.

No man can bring a clean thing by personal and inherent cleanness out of a soyl that is inherently unclean; Though a person under the external privileges of holiness, called a branch, may yet be unclean in himself, and so bring forth nothing but uncleanness.

1236. Rom. 11. 16. *If the root be holy, so are the branches. Eph. 2. 3. We were by nature the children of wrath as well as others.*

In respect of original corruption there is no difference betwixt Jews and Gentiles, both were the children of wrath; but in respect of external privileges and advantages the Jews were the right Olive, a holy root and branches, they were descended of believing Parents, to whom the Promise was made.

1237. Rom. 11. 17. *The Gentiles were engrafted into the stock of the Jews, or the Olive tree. Chap. 6. 5. If we be planted into the likeness of his death, we shall be also into the likeness of his resurrection.*

Christ is the Vine, the Olive tree, the Fig tree, in respect of his efficacy,

which is imputed to the Church by participation; and they that are engrafted into Christ the Head, are made members of the Church which is his Body.

1238. Rom. 11. 20. *Be not high minded, but fear: Ver. 22. Otherwise thou also shalt be cut off. Ver. 29. For the gifts and callings of God are without repentance.*

The first place concerns hypocrites, who profess the Doctrine of the Church; the faithful who are certain of their salvation by confidence from the heart, fear with a filial, but not a servile fear, for they are taught by that fear to be careful that they do not by carnal security cast themselves into Gods displeasure.

1239. Rom. 11. 22. *The Jews that were cut off shall be engrafted again, and the Gentiles shall be cut off. Chap. 11. 29, 15. The gifts and callings of God are without repentance.*

The unbelieving Jews are excluded, but they that believe shall be grafted in again and be saved, therefore here follows no change of the counsel of God.

1240. Rom. 11. 25. *Blindness is hapned in part unto Israel, until the fulness of the Gentiles be come in. Thes. 2. 16. The wrath of God is come upon them to the uttermost.*

The wrath of God remains upon the unbelieving, obstinate, malicious Jews, who crucified Christ, persecuted the Apostles, and hindered the preaching of the Gospel to the Gentiles.

1241. Rom. 11. 26. *And all Israel shall be saved. Luk. 18. 8. When the Son of man cometh, shall he find faith on the earth?*

Christ speaks comparatively, extenuating the number of the faithful in the last times, either in respect of the multitude of the wicked, or seduction of Antichrist; but Antichrist being discovered and consumed with the blast of Gods mouth, there will be a great multitude of the faithful, so that all Israel shall be saved; for as the fulness of the Gentiles is not taken generally for the conversion of every individual amongst the Gentiles, but for

a great part, so it must be understood of the conversion of the Jews.

1241. Rom. 11. 29. *For the gifts and calling of God are without repentance.* Gen. 6. 6. *God is said to repent, it repented God he made man.*

This word *Penitence*, to repent, is taken two ways, either properly, and so it signifieth a change of the mind and purpose, which wiltheth a thing undone, and not to be, which is: and in this sence God cannot repent him of any thing which he hath done, nor of any gifts bestowed, no nor upon the wicked: For howsoever they abuse them ungraciously, yet the Lord had reason to do as he did: He that repenteth, either faileth in his counsel, nor foreseeing all things, or in his power, not being able to effect what he intended: but God hath no defect either in counsel or power, therefore properly he cannot repent.

To repent signifieth a change, not in him that wiltheth and purposeth, but in the thing willed, and so God is said to repent, not that he changeth, but they change and alter upon whom the gifts are conferred, and shew themselves unworthy of them, so here is a Metonymy of the effect for the cause. — Neither are all Gods gifts without repentance, but such gifts as depend upon Election: Neither is every Vocation unchangeable, but only the internal and spiritual. God had chosen *Saul* to be King, and furnished him with excellent gifts, but they were only temporal: Though he had a temporal Election to the Kingdom, it follows not that he was eternally elected: for God had detested or foreseen that *Saul* should not continue in the Kingdom appointed unto *David*.

1243. Rom. 11. 32. *God hath concluded them all in unbelief, that he might have mercy upon all.* Mat. 7. 14. *For freight is the way which leadeth unto life, and few there are that find it.*

The Apostle understands all, that is, Jews and Gentiles, who are not saved by themselves, but of the meer mercy of God.

1244. Rom. 11. 32. *God hath shut them all in unbelief.* Psal. 92. 16. *And*

there is no iniquity within him.

God doth not commit iniquity by shutting all up in unbelief, for they are shut up as in a prison in punishing them, as a just Judge, with the sorters, as it were with Givers, of their own blindness and hardness of heart, Rom.

1. 26. Like as a Judge, doth inflict imprisonment upon offenders and restraint of liberty: So men are kept in the prison of infidelity by the justice of God, their sins so deserving: But here is the difference: Civil imprisonment is for sin, yet it is not sin; but Spiritual imprisonment is blindness and unbelief is sin: And God justly punisheth sin with sin; *Quis dicit Achabum non peccasse credendo spiritum mendacis*, &c. Who can say that *Ahab* sinned not in believing the false Spirit? And who will say that sin was not the punishment of sin coming from the judgment of God.

1245. Rom. 11. 34. *For who hath known the mind of the Lord?* 1 Cor. 2. 16. *But we have the mind of Christ.*

The first place is concerning the inscrutable secrets of Gods wisdom, which are not needful for us to know; the latter is concerning mysteries that belong to our salvation, revealed in Gods Word, and such which no man by his natural reason, were it never so acute, could ever come to know.

1246. Rom. 12. 2. *Fashion not your selves,* with 15. *Rejoice with them that rejoice, weep with them that weep.*

Fashion not, or be not conformed, or apply not your selves to the customs, dispositions, and Practices of worldly and corrupt men. The latter place bids us not rejoice with wicked men, but with the godly, and weep with them, which contradicts not the former.

1247. Rom. 12. 20. *Thou shalt heap coals of fire upon the head of thine enemy.* Mat. 5. 44. *Love your enemies, do good to them that hate you.*

The Apostle understands here by coals the spiritual things of conscience, not naturall coals, for benefits done to an enemy are a cautery to his conscience, which pricks and burns our adversary, doth justly convince him, and

and stir him up to peace, concord, amendment of life; let us therefore overcome the evil with good; and so win the victory over our enemies.

1248. Rom. 12. 44. Love your enemies, bless them that curse you. Psal. 139. 21, 22. Do not I hate them? O Lord, thou hast thine Accusations against them.

We must put a difference betwixt our enemies cause and his person; betwixt sin and a sinner. Their evil causes and their sins must be hated; and we must give no approbation thereto; but yet their persons being Gods Creatures, and bearing his Image, in some sort must be loved. Enemies be of two sorts, Private and Publick. A private enemy is he that hateth a man for some private cause in himself, or concerning his affairs, and such a one we must love and not hate; as Christ committeth and the Apostle here. A publick enemy is he that hateth a man for Gods cause, for Religion, and the Gospels sake; and these enemies be of two sorts, curable and incurable. We must pray for the publick curable enemies that they may be converted; and yet hate their conditions. If they be incurable, and we have plain signs of their final impenitency, then we may hate them, for so we hate the devil; and yet so hate, as to direct our hatred to their sins, and for their sins hate their persons, and no otherwise. The latter place speaks of publick enemies.

1249. Rom. 13. 1. There is no power but of God. 1 Pet. 2. 13. Be subject to every Ordinance of man.

The Magistracy is a Divine Institution: It is called the Ordinance of man, because men undergo it, and it is employed for the government of men, and was ordained for the good of man: though the Magistrate be ordained of men, yet that is done by Divine authority, and subalternates disagree not.

1250. Rom. 13. 1. The powers that be are ordained of God. Hos. 8. 4. They have set up Princes, but not by me, they have made Princes, and I knew it not.

We distinguish betwixt the power

in it self considered, and the way of attaining unto that power, and the use and manner of execution. The first is always of God, but not the second, and the third; for when any by bribery, cruelty, or any other corrupt means attaineth unto any Magistracy, or abuseth his power tyrannically or wickedly, in neither of these respects is he said to be of God.

As to that of *Hosea*, the removing of the Kingdom from *Solomon* and giving ten Tribes to *Jeroboam* was the Lords own act; *1 Kin. 11. 31*. But in respect of the circumstances, as the rebellion of the people against their lawful King, and their falling away from his obedience without consulting with God, so was it not the Lords act. Besides, He is said to have reigned, but not by God, in respect of the manner of his government; *Quia se non accommodavit ad scriptam & prescriptam Dei voluntatem*; and so they reign, but not by God, both because it is contrary to the order instituted of God, and they reign to themselves, not to God.

1251. Rom. 13. 2. Whosoever resisteth the power, resisteth the Ordinance of God. Mat. 22. 21. Render unto Caesar the things that are Caesars, and unto God the things that are Gods.

Preachers have authority to reprove the Magistrate Theologically for his sins, but not politically to resist him, when he applies himself to Gods Commandments. But if he shall degenerate into a Tyrant and Idolater, and opposing himself to God, then we must obey God rather than men: For the second Table of the Law must give place to the first Table.

1252. Rom. 13. 2. Magistracy is the Ordinance of God. 1 Pet. 2. 13. Magistracy is intimated to be the Ordinance of man.

The Powers are not simply of God, as other things, but especially ordained, that is, by special precept from God; there are other things of God; as Famine, Sickness, War, but not ordained by Precept and Command. Three waies may these Powers be said

to be ordained or ordered, first in respect of God, because they are by him instituted and appointed. Secondly, in regard of themselves, the Lord hath set them certain limits and bounds, whereby they should be ordered. Thirdly, in respect of those which are to be ordered: God would have order among men, some to rule, and some to obey. Magistracy is said to be the Ordinance of man, that is, the framing and ordering of Civil Government is of man, not intended by, or hath this or that mode fit to men, or is proper to men, or is discharged by men.

1253. Rom. 13.5. *You must needs be subject, not only for wrath; but also for conscience sake.* Gal. 5.1. *Stand fast in the liberty wherewith Christ hath made us free.*

Submissi-
on is ei-
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tive or
Passive. If
we can-
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active
way, we
must the
passive
way.

The decrees of the Magistrate, if they agree with Gods Word, and are appointed for good order, they bind the conscience: so also Ecclesiastical Constitutions, for keeping the Moral Laws, are to be piously observed, so far as they hinder not the use of our Christian Liberty.

* Rom. 13.5. *For conscience sake.* Gal. 5.1. *Stand fast, &c.*

For conscience sake of the Divine Precepts, which being obeyed brings peace of conscience, but to resist Gods Ordinance, i.e. the Magistrate in *Libertis & Honestis*, or actively, is a deadly sin, *sauciens conscientiam*, wounding the conscience. The second place forbids not obedience to the Magistrate, but bids us stand fast in that liberty which Christ hath given, but Christ never gave liberty to resist the Magistrate, as before I said.

1254. Rom. 13.8. *He that loveth another, hath fulfilled the Law.* Mar. 22. 40. *On these two Commandments, (the love of God, and our neighbour,) hang all the Law and the Prophets.*

The love of our neighbour proceeding from the love of God, is the fulfilling of the Law; since we have but the Image of God in our neighbour, therefore God must be principally beloved.

* Rom. 13.8. with Mar. 22.40.

Hath fulfilled the Law. The Apostle

rehearseth not all the Commandments, but only those of the second Table, because he treateth of those Duties which are to be performed unto men; and by the keeping of the second Table is better observed and discerned the keeping of the Law than out of the first: We must restrain the word Law to the second Table, but in the former place we must take in both the Tables. Besides, the love of our Neighbour may be said to be the fulfilling of the Law, because it proceeds from the love of God, and he that loves his Neighbour, first loves God, and then his Neighbour in order to God.

1255. Rom. 13.13. *Let us not walk in strife and envying.* 1 Cor. 14.39. *Cease spiritual gifts.*

Emulation joyned with envy by reason of anothers profit, is evil, and meant by the first place; in the latter, sincerity of love proceeding from good zeal and justice.

1256. Rom. 14.1. *Him that is weak in the faith receive, but not to doubtful disputations.* Gal. 2.11. *Paul withstood Peter to the face, saying, if thou being a Jew livest after the manner of the Gentiles.*

They are weak who know not the true use of indifferent things. Peter being taught by the heavenly vision, that distinction of Meats was taken away, deserved to be reprehended; because what he learned of God, and taught in the publick Council, he yet observed not, but was scandalous both to Jews and Gentiles.

1257. Rom. 14.3. *Let not him that eateth, despise him that eateth not.* Col. 2.21. *Touch not, taste not, handle not.*

In the former place, abstinence, and observation of meats proceeding from faith without scandal, is left free; for the Ceremonial Law ended at Christs coming: In the latter he reproves the superstition of the *Colossians*, who being taught the use of things indifferent, yet brought them in as a part of Gods worship necessary to salvation. The Apostle doth not so much condemn them for observing Ceremonies, as that they did keep them *opinio- one necessitate*, with an opinion of necessity.

cessity. In the latter place the Apostle speaketh not so much of abstinence from meat, and marriages, but of the Precept of abstinence, from both which should be brought in by wicked Hereticks, the *Muniches, Talmans*, and others which condemned them as evil.

1258. Rom. 14.6. *He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it.* Gal. 4. 10. *He reprehends them for observing daies and months, and times, and years.*

The first place leaves it free to the weak, who had tender consciences, either to observe or not observe the legal festival daies, so they did it without opinion of merit, or necessity, or offending their neighbour: The latter reprehends the *Galatians*, who with a kind of eye of conscience did observe the Sabbaths and Festival times of the Jews according to the Law, as if they had not been set free by Christ:

* 1259. Rom. 14.9. *That he might be the Lord both of the dead and of the living.* Mat. 22. 32. *He is not the God of the dead.*

In the one place they are said to be dead according to the Sadduces sense, that had no being at all, but were utterly perished and extinct both in body and soul, of such the Lord is not God: For he is not a God of that which is not; he is not their God as they are dead, but as he purposeth to raise them again. But here by the dead the Apostle understandeth them that are alive in soul though dead in body.

1260. Rom. 14. 15. *Destroy not him with thy meat for whom Christ died.* Joh. 10. 28. *My sheep shall no man pluck out of my hand.*

The Elcet may be destroyed by themselves as weak men, and by reason of Satans malice, that puts so many offences in their way, but not in respect of God, for no man can snatch them finally out of his hands.

* Rom. 14. 15. with Joh. 10. 28.

He is said to destroy his brother, who though he really cannot, yet gives occasion to such a ruine. The Apostle speaks not here exactly and precisely

of those whom indeed Christ died for; but of such as in our charitable opinion are held to be of that number: *Omnem fidem Christi profitemes, pro redemptione habet choros Christianos.* All that profess the faith of Christ, Christian charity holdeth to be of the number of those which are redeemed.

1261. Rom. 15. 2. *Let every one of us please his neighbour.* Gal. 1. 10. *Should I yet please men, I should not be the servant of Christ.*

We must please men for their edification both by words and examples, but not to seek for glory at the mouth of the people, for so the Apostle would not please men.

* Rom. 15. 2. with Gal. 1. 10.

We must consider three things, *who, wherein, to what end*, men are to be pleased.

1. *Who*, if I should please the incredulous Jews and Infidels I should not please Christ. He must seek to please the brethren and believers.

2. Neither must we please men in things that are evil. *Cum bene agimus, & bene docemus, placeamus proximo.* When we teach well, and do well, we please our neighbour.

3. The end men must propound in pleasing their neighbours is in seeking their good and furthering their salvation. Not to seek praise, but that men may profit by their example: And that profiting is either in bringing them to Christ, or if they be brought to Christ, to help them to encrease and go forward. The weak must not be supported so as to encourage him in his weakness, but rather to strengthen him in the faith.

1262. Rom. 15. 14. *And I myself also am persuaded of you my brethren, that you also are full of goodness, filled with all knowledge.* Chap. 14. 1. *There were many amongst them weak in faith.*

The Apostle before by Synecdoche attribures to the whole Church that which belongs but to one part, for there were many godly, learned, and weak also in that Church.

* Rom. 15. 14. with Rom. 14.

He had formerly spoken sharply unto

unto them, he now useth this insinuation to qualify his former asperity, lest they should think that he judged them all to be very rude and simple. He speaks this persuasion by that of charity, and of some eminent ones which give denomination to the whole, not to every particular Member thereof.

1263. Rom. 15. 20. *I would not build on another mans foundation. Joh. 4. 38. I sent you to reap that whereon you bestowed no labour.*

Paul compares his Ministry with the other Apostles, and he denieth that he builded on another mans foundation, or to have preached where other Apostles had planted a Church, but rather to have taught there where the name of Christ was not so much as once heard of. The Prophets were the seeds men in Gods field, the Apostles they reaped the harvest, because they saw the fulfilling of the Prophecies, and they built on the foundation of the Prophets.

1264. Rom. 16. 3. *Grete Priscilla and Aquila, who are with Paul, when he wrote this Epistle.*

Aquila and Priscilla were twice at Rome, once when by the Edict of Claudius they were then expelled, 44. 18. And afterwards, when the cruel Edict was they returned to Rome again, where they were at that time when St. Paul wrote this Epistle.

Aquila and Priscilla from Rome came to Corinth, from thence with St. Paul returned to Ephesus when they

returned to Ephesus. 2. St. Paul was twice at Corinth, twice at Ephesus, twice at Jerusalem, after he had been the first time at Corinth. 3. Between Pauls first and second going to Corinth, there may be supposed some five years (some say six or seven) to have come between: He might come thither first in the ninth year of Claudius Reign, not in the seventh or eighth of Nero.

1265. Rom. 16. 5. *Epimenus the first fruits of Achaia. 1 Cor. 16. 15. You know the house of Stephanus that it is the first fruits of Achaia.*

Epimenus was one of the first which believed, or because of his excellency of spirit, making a way for others entrance into the faith, or for his good example to others, or for his perseverance in his first Zeal—So called the first fruits. It may be he was one of Stephanus household, and so the first fruit, and Stephanus likewise the first fruits this way.

1266. Rom. 16. 20. *The God of peace shall bruise Satan under your feet shortly. Col. 1. 5. Christ hath spoiled principalities and powers.*

Christ was already become Conquerour, bruising the head of the infernal Serpent, and he daily conquers Satan in us, and he gives us force to overcome that wicked spirit by the vertue of the Holy Ghost; and so to triumph over him. Christ had himself overcome Satan, and purchased of God the Father that we should overcome; now Christ shall shortly come and make us actually tread and perfectly conquer Satan.

Two Epistles of St. P *AU*L to the CORINTHIANS.

THe first is Legal, reprehending them who were obnoxious to so many vices, it is directed against Sectaries, Incestuous, Whoremongers, Adulterers, Contentious, Despisers of the weak brethren, Proud, Arrogant, Coverous, such as denied the Resurrection, Written from *Philippi*, in the Year of Christ 55.

The other Evangelical, to comfort the afflicted, commands them to receive him that was excommunicated, commends the Ministry of the Gospel; exhorts to give Alms, and do good works, reproves slanderers, and glories against them in the Lord. It was written from *Philippi* in the Year of Christ 55.

1267. **1 COR. I. 7.** *You come behind in no gifts.* Ver. 11. *It hath been declared unto me that there are contentions amongst you.* Chap. 3. 3. Chap. 11. 15.

The first place is concerning those that were approved and commended amongst the *Corinthians*: The latter is concerning those who did contentiously prefer themselves before other Ministers of the Church.

1 COR. I. 7. with 1 COR. I. 11. — 3. 3.
— 11. 15.

They abounded in gifts; but this hinders not their want of grace; their having many gifts might make them contentious if they had not more graces. 2. They were not behind in no gifts, *i. e.* in no kind of gifts, some could speak with Tongues, some could Prophesie, &c. And so altogether they might seem to be defective in no gift, and might excel others with whom they were compared; yet they might contend among themselves. 3. They came behind none of that age, and yet this saies not but that they as well as others were imperfect in grace.

1268. **1 COR. I. 7.** *You come behind in no gift.* 1 COR. 13. 9. *We know in part.*

In the first place is meant necessary graces to salvation, the abundance whereof was joyned with imperfection of degrees, which shall be fulfilled

in the Revelation of Christ.

1269. **1 COR. I. 14.** *I thank God that I baptized none of you: but Crispus, &c.* Ver. 17. *Christ sent me not to preach.* Mat. 28. 19. *Teach all Nations.*

The Apostle saies not, he thanked God he baptized none at all, but none except *Crispus*, &c. for if he had thought baptizing unlawful he would not have baptized them; but he thanks God he baptized no more, in regard they made the being baptized by such and such persons to be an occasion of their Divisions, one being of *Paul*, another of *Apollis*, and upon this account he blesteth God. When he saith, Christ sent him not to baptize, he doth not mean not to baptize at all, (for he confesseth he did baptize *Crispus*, &c.) but that baptizing was not his principal work, though Christ sent all the Apostles to baptize as well as to preach, yet not so the one as the other.

1270. **1 COR. I. 17.** *Christ sent me not to baptize, but to preach the Gospel.* Mat. 28. 19. *Go and teach all Nations, baptizing them.*

In the Apostolical Ministration the less principal was to baptize; the principal was the preaching of the Gospel, and that was ordinary, or extraordinary.

1271. **1 COR. I. 21.** *The wisdom of God. V. 21. It is called the foolishness of preaching.* The

Two Epistles of St. PAUL

The Gospel of it self is the wisdom of God; which in the opinion of carnal and unbelieving men is called by accident foolishness.

1272. 1 Cor. 1.21. *It pleased God by the foolishness of Preaching to save them that believe. Mar. 9.21. If I may but touch his garment, I shall be whole.*

The first place is of the salvation of the soul; which is done by the Gospel: The latter is of the cure of the body, which is wrought by divers means, ordinarily by the Word and Sacraments, extraordinarily by other means.

* 1273. 1 Cor. 1.24. *Christ the wisdom of God. God the Father is the God of wisdom.*

Christ is called the wisdom of God, not as if the Father had no wisdom of himself, or had no personal abilities of knowledge; The Son is called Wisdom as he is called the Word. To distinguish him from the person of the Father, the Son is said to be the Wisdom of the Father by a begotten Wisdom. *Sapientia genita*, and so the Word as light is begotten by light: The Son is said here to be the revealed Wisdom of God in gathering his Church. Christ is that person that reveals the secret wisdom of God to us, by which he would have us brought to salvation, and so he is called the power of God; not that the Father is weak, and the Son only strong, but Christ is the person by whom the Father powerfully and effectually gathers his Church, and raiseth the dead.

* 1274. 1 Cor. 1.26. *Not many wise after the flesh, &c. Mar. 11.28. Come unto me all ye that are weary, &c.*

Calling is twofold, external and internal, ordinary or extraordinary, common or spiritual and effectual; not many wise (as the world counts wise men) are called effectually, internally, and savingly. Or Christ calls not all to him, he calls all the weary: All wise men and mighty men are not weary men, there are not many wise that are weary.

* 1275. 1 Cor. 2.2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified. IIa.*

To the Law and to the Testimony.

When we are sent to the Law it is in reference to Christ, the Law and Prophets testify of Christ, and are school-masters to bring us to Christ; Therefore the Apostle might determine to know nothing but Christ, and yet know the Law and Prophets in relation to Christ, and so he might know other things in that respect.

1276. 1 Cor. 2.6. *We speak wisdom amongst them that are perfect. Chap. 3. 12. We know in part.*

Perfection in the former place is not meant simply, but comparatively; the Apostle calls them perfect here, not those who wanted no perfection, but such as are so in respect of novices in the Church. Absolute perfection is proper to the next life, and of that we know here but in part.

* 1277. 1 Cor. 2.11. *For what man knoweth the things of man which is in man? Jer. 17.10. I the Lord search the heart.*

Man knows not his own heart, nor one man cannot know the things of another mans heart; yet the Lord knows all our hearts.

1278. 1 Cor. 2.15. *He that is spiritual judgeth all things, yet he himself is judged of no man, Chap. 4.4. He that judgeth me is the Lord. Cha. 14.32. And the spirits of the Prophets are subject to the Prophets.*

In the first place God, Ecclesiastical and Political Judges are not excluded, being they are ordained by God, but those that are carnal and sensual, the Prophets are subject to the Prophets in the judgment of faith, concerning things that are to be believed, for God giveth us his Holy Spirit by measure: neither do we all understand all things, but comparing our opinions we must judge with Learned men.

1 Cor. 2.15. *But he that is spiritual judgeth all things. 1 Cor. 4.4. He that judgeth me is the Lord.*

The former place tells us, he that is spiritual or enlightened and regenerated by Gods Spirit understands and discerns all Gods truth, so much as concerns his salvation, and yet this hinders not the Lords judging of our consciences

consciences whether we have improved our understandings to the utmost in Gods service.

1279. 1 Cor. 3. 1. With 2. 1.

The word Carnal is not to be taken as in some places for that which is opposite to spiritual, but to that which is less spiritual, and to the next words, as *infants*, as babes, are *Exigetical*, or explanatory. I speak to you that are so far carnal as you seem but babes in Christ.

1280. 1 Cor. 3. 1, 3. And I brethren could not speak to you as unto spiritual; but as unto carnal. Chap. 1. 2. Sanctified in Christ Jesus, called to be Saints. Ver. 5. Enriched with all knowledge.

The Corinthians were more or less carnal; who walked according to men, depending on mens authority, in doctrine given to contentions, and troubling the Church of God with carnal desires.

1281. 1 Cor. 3. 6. I have planted; Apollo watered. 1 Cor. 3. 8. Now he that planteth and he that watereth are one.

I first preached the Gospel among you, from which preaching sprung up your faith. *Apollos* came after me, and he taught the same doctrine of Christ to you, and watered you with seasonable instruction. Now both I and *Apollos* are one, i.e. Have the same office from the same Lord, and we work in the same external manner and neither the one or the other can make any impression upon the soul, nor infuse any virtue unto it without God. We are one as to the effects.

1282. 1 Cor. 3. 7. Neither he that planteth, nor he that watereth is anything, but God who giveth the increase. Ver. 8. He that planteth and he that watereth are one.

Any thing, is not to be taken absolutely, or for being in nature, but comparatively, and *secundum quid*, for all our labour without Gods operation profits nothing.

1283. 1 Cor. 3. 8. He that planteth and he that watereth are one. Ver. 4. Paul was not one with the Teachers at Corinth.

One is said to be either in number, degree, vocation, gifts, authority, time,

labour, or reward. Preachers are not one all those waies. Paul was not one with those Teachers who preached up themselves more than Christ.

1284. 1 Cor. 3. 10. Paul laid the foundation. Heb. 3. 4. He that built all things is God.

God is the chief Work-master and builder of all things, and who alone giveth faith to his Church; but to commend the Ministry, he gives this honour unto others, which he saith do that, which he himself doth: so in the Old Testament he calls the Prophets, in the New the Apostles the Architects of the Foundation, other Doctors that build the Walls, others who cover the House, and Paul saith by his Apostolical Office, that he laid the Foundation.

1285. 1 Cor. 3. 11. Other foundation can no man lay but that which is Christ Jesus. Ep. 2. 20. From which upon the foundation of the Apostles and Prophets.

Christ is the Foundation of salvation on by the eternal Decree, by his sending and delivering himself to death for by his being apprehended by faith in the heart of believers, or of Doctrines because the fundamental Doctrine necessary to salvation, respects Christ, which Doctrine is contained in the Law and the Gospel; in the Law, because Christ is the end of the Law, and perfect charity; this is the principal foundation; the second foundation is ministerial, and that is of the Prophets and Apostles, because by their Ministry the fundamental Doctrine is delivered.

1286. 1 Cor. 3. 15. Hereticks shall be saved by fire. Mat. 7. 23. They shall be condemned.

The first place is not concerning obstinate Hereticks who overthrow the foundation, but of such as hold the foundation; they that build upon this foundation wood, hay, stubble, that is, they that darken the Gospel of Christ with improper, obscure, frivolous, foolish expositions mingling vain questions, mens inventions, Philosophical traditions, such if they renounce their opinions, and hold the true

foundation they may be saved.

* 1 Cor. 3. 13. with *Mss.* 7. 22.

The first place shews, that if any mans Doctrine will not endure the trial of the Word he shall lose the praise of his labour, which shall not be accepted nor praised of God. Notwithstanding (if he have not soerred as to destroy the foundation) he himself shall be saved by the fire of revealed brightness of Christ or of the fire of the spirit, which will shew the vanity of his work, or by the fire of affliction, or so saved as one that escapeth naked out of the fire without carrying away or saving any of his goods. His person may be saved, but he shall lose his reward of a well-qualified Minister. The latter place tells us how Christ will do with such as preach, but live not as they preach, or else that preach in Christs name and destroy the foundation.

* 1287. 1 Cor. 3. 18. *If any man among you seemeth to be wise in this world, let him become a fool that he may be wise* — Jam. 1. 5. *If any of you lack wisdom, let him ask of God, &c.*

If any man be worldly wise, let him lay aside that wisdom, and become such an one as the World accounts a fool, a Believer in Christ, that so he may be truly and spiritually wise. If any man want this spiritual wisdom (though he be worldly wise) let him ask this wisdom which is spiritual of God.

* 1288. 1 Cor. 4. 1. *Let a man so account of us as of the Ministers of Christ.* Joh. 13. 15. *You are my friends.*

Aug. in *Joh. Præc.* We are servants in respect of Creation, Redemption, Vocation: friends in respect of Adoption, and Revelation of things necessary to Salvation.

* 1289. 1 Cor. 4. 3. *With me it is a small thing to be judged of you.* Chap. 14. 32. *The spirits of the Prophets are subject to the Prophets.*

Paul despiseth not the judgement of the Church and godly men, but he denieth that he hunts after favour or applause from men, or that he cares for the sinister judgment of those that condemn him, therefore he appeals to the censure of the Church.

* 1290. 1 Cor. 4. 3. *I judge me my self.*

Verf. 4. *For I know nothing of my self.* 1 Cor. 10. 15.

I do not judge my self so as to prefer my self before others, nor do I commend my self, lest I should seem to boast, nor do I dispraise my self, lest I do wrong to my Office, saith *Chrysostomus*. The Apostle was so modest, who when he might have commended himself, in respect of his vocation, doctrine, and fidelity, lest he should seem to be a Judge in his own cause, he leaves the judgment to God. Lastly, he knew nothing by himself, in respect of his Office and a good conscience wherein he lived honestly; but he speaks not of his fore-past life.

* 1291. 1 Cor. 4. 3. *I judge not my self.* Chap. 11. 31. *If we would judge our selves we should not be judged.*

In the first place he avoids the judgment of dignity of preferring himself before others: In the latter he commends the judgment of correction and proving of our selves, which belongs to all men.

* 1292. 1 Cor. 4. 5. *Judge nothing before the time.* Chap. 10. 15. *Judge ye.*

The Apostle in the former place appeals from the corrupt judgment of the *Corinthians* unto Christ the supreme Judge; as if he should say, Do not pass your censure before you know the matter perfectly, and the parties have been heard, or before the last judgment day, when God shall judge us all; by which words he casts a bridle on all perverse censurers, and condemns untimely judgment before things be certainly known.

* 1 Cor. 4. 5. *Judge nothing before the time.* 1 Cor. 10. 5. *Judge you what I say.*

The former place forbids not all judging of things and persons, but a rash and precipitate censuring of persons and actions, misconstruing doubtful things, which might in the judgment of charity have admitted a better interpretation. Judge not rigidly without mercy, exaggerating small faults; Judge not partially, having an eye to the offenders rather than to the offences. Things and actions that are

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not clear and conspicuous Judge not before the time of Gods revealing, yet you may judg Doctrines, which are delivered unto you, seeing you have the Word to judge by; nor is this judging before the time, for the time is come to judge the Doctrines of men by the Word of God.

* 1293. 1 Cor. 4. 14. *I write not these things to shame you. 1 Cor. 6. 5. I speak to your shame.*

It is one thing to write scoffingly at their vanity, by comparing his own estate with theirs. Another thing to write to them, shewing them their own faults to themselves in such a convincing manner as may make them to avoid those courses which may make them ashamed. Paul did not the former, but he did the latter.

* 1294. 1 Cor. 4. 15. *You have many Fathers, for in Christ Jesus I have begotten you through the Gospel. Mar. 23. 9. Call no man father on earth.*

The first place speaks after this sense: You may have many Ministers to instruct you, and to feed you, being already begotten, but yet you cannot say you have many Fathers, or those which first preached the Gospel to you, and by that preaching begot you to believe in Christ. I did that office for you. The second place bids us call no man on earth primarily or originally father, secondarily, and as instruments we may.

* 1295. 1 Cor. 4. 20. *The Kingdom of God is not in word, but in power. Rom. 10. 10. By the mouth confession is made to salvation.*

The former place tells us the Apostle doth not govern nor handle the hearts of his by Rhetorical art and speeches, after the manner of worldly States, but by the strength of his Spirit, which gives life to the plainness of mens preaching. The second place tells us, that God requires of them whom he hath won by his Spirit that they should make confession of the name of Jesus Christ, if they think to be saved. God doth not only require that you should believe with the heart that Jesus is the Christ, but he

doth expect if you would have salvation by Christ, you should confess his name. So that the former place tells us how, and by what we come unto the kingdom of grace by the Spirit; The latter, how we should come unto the kingdom of glory, and that is by believing and confessing.

* 1296. 1 Cor. 5. 1. *It is reported, that there is fornication amongst you, and such as is not amongst the Gentiles. Rom. 1. 26. The Gentiles were given up to all unclean affections.*

The Apostle sheweth that this wickedness was detested by the more honest heathens, that without detestation it could not be named before chaste ears, also the offenders themselves did detest that wickedness.

* 1 Cor. 5. 1. with Rom. 1. 26.

The former place shews, that Incest was practised among these *Corinthians*; a crime that the very Gentiles detested, & severely punished in their Laws, if any among them (which seldom fell out) defiled themselves with any such unnatural contract or abominable act. The latter place shews, that the Gentiles were given to all unclean affections in the whole; yet that this sin of Incest was generally practised of them, or by any of them without punishment is not said.

* 1297. 1 Cor. 5. 12. *What have I to do to judge them that are without? Chas. 6. 3. Do you not know that the Saints shall judge the World?*

The first place is of his Apostolical function, whereby Paul was very careful of those who were made members of the Church by the word he preached to them: The latter is of the Saints in general, and their judgment of approbation. The Saints, saith *Chrysostom*, shall judge the world by their exemplary judgment, because by their example the perfidiousness of the world shall be condemned.

* 1298. 1 Cor. 6. 1. *Dare any of you go to Law before the unjust? Rom. 13. 1. Let every soul be subject to the higher powers.*

In the first place the Apostle condemns their desire to contend before an unbelieving Judge; yet he doth not forbid

forbid them to appear before civil judicature: but in their trying civil Causes at the Tribunal of Infidels, if right could not be had else where; and if the matter were of very great consequence, and not only concerning our selves. But he condemns them for going to law before Infidels, whereas there were brethren and Christians enough to compose differences; and not out of spleen, or other sinister affection to implead one another before heathen Judges, which could not be done without great scandal to the godly, and wrong to Christian Religion; for this laid open to the Gentiles the Ambition, Envy, Covetousness, &c. of the Christians, who as the best are but men, though the Heathens considered it not, but were subject to throw the failings of Professors on Profession itself. 1299. 1 Cor. 6. 2. *Doe not know that the Saints shall judge the World?* Psal. 98. *And he shall judge the world in righteousness.* God judgeth the World authoritatively and Primarily: The Saints judge the World derivatively and as Assessors and approvers of Gods Judgment to be just.

1300. 1 Cor. 6. 5. *Is there not a wise man among you?* Chap. 1. 20. *There are not many wise.*

In the first place he asks the question, in the next he asserts that there are not many wise men amongst the *Corinthians*; but he requires not carnal wisdom, but Christian wisdom, the beginning whereof is the fear of the Lord.

1301. 1 Cor. 6. 5. with 1 Cor. 1. 26.

While he asks the question, *Whether there be a wise man?* He doth not deny that there is, but rather asserts it. And while he saith, that not many wise men after the flesh. He doth not assert that there were many wise men among them, but this, that in all the world we should find that not many carnally wise men were converted to believe in Christ. The

former place is spoken of disorder and prudent Christians; The latter place of carnally wise men. 1301. 1 Cor. 6. 5. *God shall destroy the belly.* Phil. 3. 18. *He shall change our vile body.*

The first place is of the abuse of the belly, of the flesh and worldly pleasures; the belly, being it is a part of mans body, shall not be destroyed, but glorified with the other members.

1302. 1 Cor. 7. 1. *It is good for a man not to touch a woman.* Ver. 2. *Let every man have his own wife.*

Good here is not opposed to evil, or to sin, as if it were sin to live in Wedlock; but it signifies tranquility of life, especially in time of persecution; The wife before the fall was given to man by God, as a helper to his devotion, society, generation, education, oeconomy; and much more after the fall is she a helper to him in his infirmity, and is the remedy of unlawful love.

1303. 1 Cor. 7. 6. *I speak this by permission, and not of commandment.* Ver. 5. *Defraud you not one the other.* Ver. 2. *Let every man have his own wife.*

The first place leaves it free to married people to live continently if they can, and are willing so to do: In the latter places, the pious custome of married people by the Institution of God and the approbation of Christ is commended.

1304. 1 Cor. 7. 10. *I command, ye not I, but the Lord.* Ver. 12. *Speak I, not the Lord.* Mat. 5. 32. c. 19. 3.

First he saith, *not I, but the Lord*, because it was a Law to forbid divorcements: Afterward, *I, saith he, not the Lord*, because by him without a commandment of God the Holy Ghost did then teach.

1305. 1 Cor. 7. 10. with 12. *I command you from the Lord, and not by any new doctrine or Law, and yet not by meek counsel, and advice of wisdom, but by Christs express command.*

He speaks not this by peculiar revelation, as some other things afterwards, but that he had an express command

mand for it in Scripture. Yet *I speak, not the Lord*, I guided, as I suppose, by the Holy Ghost, but I cannot be so confident of this as of the rest, because I have not so clear a revelation from God; nor have the express Word of God for it, so as for the other.

* 1305. 1 Cor. 7. 10. *Let not the wife depart from her husband.* Luk. 18. 29. *No man hath left House, or Parents, or Brethren, or Wife, &c.*

There is a double departure from a Wife, the one in body; the other in spirit and affection; let no man depart from his wife in the latter account; some may be forced upon the account of the Gospel to depart from their Wives bodily, and separate thus from them, though they that are thus separated are not separated in spirit; and if it be put to the question, Whether we should obey God in forsaking all, or else forsake God and keep us to our Wives? The answer will be, that our obeying God, though in opposition to our Wives, doth not argue our hating our Wives, or departing from them in affection, but our loving God better than our Wives.

* 1306. 1 Cor. 7. 10. with Mat. 19. 9. *Except for the cause of fornication.*

When he saith *the wife may not depart*, he intends not, depart not upon any occasion, but depart not upon any trifling or lesser occasion than the Word of God hath expressly laid forth, which is fornication — And yet it is one thing for the Wife to depart from the Husband, another thing for the Husband to put away his Wife; Though the former is the safer opinion for reconciliation of this place.

1307. 1 Cor. 7. 14. *Your children are holy.* Eph. 2. 3. *We were the children of wrath.*

The first place sheweth the honest procreation of Christian children, who though they are by nature the children of wrath, yet by reason of the Covenant and faith they are called holy.

* 1308. 1 Cor. 7. 19. *Circumcision is nothing.* Gen. 17. 16. *And you shall circumcise the flesh, &c.*

To say Circumcision is nothing is

one thing, and that it was commanded of God is another. Though God commanded Circumcision; yet he commanded it so as not to be an Ordinance further than to reach that Age which was till Christ came and suffered. When the Apostle said it is nothing, he meant now in the daies of the Gospel it is nothing, or of no force to salvation.

* 1309. 1 Cor. 7. 20. *Let every man abide in the same calling wherein he is called.* 1 Tim. 3. 1. *If a man desire the Office of a Bishop he desireth a good work.*

Doubt: How can a man desire the Office of a Bishop; which is a ruling over other Churches, and yet abide in his first calling of being a Deacon or Presbyter?

Ans. A man may abide in his Calling and yet desire an higher degree in that Calling; to be a Minister, and to be a Bishop are not different species; for a Bishop when he doth assume that Office leaves not his Ministry.

1310. 1 Cor. 7. 21. *Art thou called being a servant? Care not for it.* Ver. 21. *But if thou mayest be made free use it rather.*

The first place is to comfort servants against the troubles of servitude, and he will not have them for that condition to forsake the faith of Christ whereunto they were called, and lose their Christian liberty for their corporal service: So that the instruction added to it makes no disagreement, because servants ought with a willing mind to embrace lawful freedom, obtained by reason and a safe consequence.

1311. 1 Cor. 7. 23. *Be not servants of men.* Chap. 9. 19. *The Apostle makes himself a servant to all men.*

It is indeed a most ignominious slavery and sad service to depend on the commands of other men, besides the commandments of God, but to be serviceable for the sacred Ministry is not ignominious but honourable.

1312. 1 Cor. 7. 23. *Be not servants of men.* Eph. 6. 5. *Servants obey your Masters.*

Service is spiritual or carnal, from
Cccc that

Gal 5.1.
Eph. 6.6.

that he dissuades in the former place, for we must not obey the wicked desires of men and dishonest commands, but must so serve them, that we may not offend God, or wrong our consciences; this he chargeth us to do, which though it may be thought hard, yet whilst we do it in the sincerity of our hearts, for that God requires it, it will be accepted.

* 1 Cor. 7. 23. with Eph. 6. 5.

The former place bids us, if we be free we must not wilfully or willingly (especially when the times are as they were in Pauls time) betake our selves to the services of men, but be as little entangled as may be, that both in body and spirit we may be Christs; Or however be not so the servants of men that you may forbear the commands of Christ; or be not so mens servants as to give men any command over you—depend only on Christ and his Word. The second place forbids not our being servants, but when we are servants to behave our selves as servants; yet if we can be lawfully made free to chuse that rather.

1313. 1 Cor. 7. 25. *Concerning Virgins I have no commandment of the Lord, yet I give my judgment. Mat. 19. 12. There are some Eunuchs, which have made themselves Eunuchs for the Kingdom of heavens sake.*

There is no command of Virginity in both the Covenants. Christ speaks of the Essence of the time past; condemning them of rashness, because they sought for the Kingdom of God in perpetual continency, which is a singular gift of God, and given to very few. Paul speaks for necessity, setting down what is expedient for all, by reason of time and place, because it was not safe for Christians, because of persecutions, to stay alwaies in one place, and because of the cares which ordinarily follow married people.

1314. 1 Cor. 7. 29. *Let those that have wives be as though they had none. Ver. 3, 4, 5. He approves conjugal custom.*

In the first place he forbids not the use of Marriage, but he would not have the husband too uxorious, and he bids

them to use the goods of this world moderately, lest we should be overcome with evils, or suppose the good of this life to be perpetual: Since if we lose not all here by some accidents, yet in our doubts we must leave them all.

1315. 1 Cor. 7. 32. *I would have you to be without carefulness.* 2 Thes. 3. 10. *He that will not labour, let him not eat.*

By carefulness here he means not, to call men from their vocations and household cares, but the inconveniences of Matrimony, whereby we are often called from the service of God.

1316. 1 Cor. 8. 1. *Knowledge puffeth up.* 1 Cor. 1. 5. *Enriched in Christ with all knowledge.*

The first place condemns vain knowledge adjoynd with pride; Knowledge puffeth up, not of it self, but by accident, smatterers and boasters abusing it, neglecting what is for their edification: The latter praiseth knowledge joyned with charity, as it was a gift of God in Christ amongst the *Corinthians*.

1317. 1 Cor. 8. 4. *We know that an Idoll is nothing.* H2. 41. 45, 46. *Idols are silver and gold, &c.*

Materially they are something, so Silver and Gold, and the works of mens hands, but effectually they are nothing, that is, not able to work any thing; they are nothing in the value of God or of good men; they are nothing worth.

1318. 1 Cor. 8. 11. *Through thy knowledge shall thy weak brother perish, for whom Christ died.* Joh. 10. 28. *Those that are Christs sheep shall never perish.*

Infirm Christians may perish, by reason of first their infirmity; secondly Satans malice; and thirdly the impudency of the wicked, who abusing their Christian Liberry, are an offence to the faithful, they cannot perish. 1. In respect of the counsel of God; 2. And the merits of Christ; 3. And the efficacy of his intercession, who by a mighty hand preserves them to salvation.

1319. 1 Cor. 9. 6. *Or I only and Barnabas*

Barnabas, have not me power to forbear working? 2 Thes. 3.9. He that will not labour let him eat.

The former place tells us, it was as lawful for *Paul* and *Barnabas* to live upon the Churches allowance as for any other of the Apostles, nor doth this say that they were idle, or thiwat the other place, for there is a labour with our head and with our hands. He that will not labour with head or with hand, according as his Calling is, is not worthy to eat; but the Apostle and *Barnabas* did labour with their heads in their Callings.

* 1320. 1 Cor. 9.9. *Doth God take care for Oxen? God preserves both man and Beast.*

God doth preserve and take care for Oxen to preserve them and feed them, but yet God doth not take care for Oxens preservation as he doth for Mans. The former place is spoken comparatively, and not Negatively.

1321. 1 Cor. 9.15. *It were better for me to dye than that any man should make my glorying void. Chap. 1.29. That no flesh should glory in his presence.*

The first place is of true and honest glory, necessary for a good conscience that hath faithfully discharged its self in its office: The latter is concerning vain, unjust boasting, and unnecessary, which must be avoided.

1322. 1 Cor. 9.20. *To the Jews I became as a Jew. Acts 13.46. We turn to the Gentiles.*

The Apostle would have won both Jews and Gentiles unto Christ; for the Jews cause he circumcised *Timothy*, shored his head, paid his vow in the Temple, and observed other Ceremonies for a time: In the latter place he turns to the Gentiles, from the Jews who were hardened, and thrust away from them the Word of God. The former place tells us what he did in prudence; The latter, what he did in justice. The former shews what the Apostle did to the Jews; The latter, what the Jews made him do to the Gentiles.

1323. 1 Cor. 9.22. *I am made all things to all men. Gal. 1.10. If I yet pleased men, I should not be the servants of Christ.*

In the first place as a wise Teacher he accommodates himself to strong and weak, to edifie them in the Gospel, not as flatterers and hypocrites do.

* 1 Cor. 9.23. *I am made all things to all men. Gal. 1.10. If I should please men I were not the servant of Christ.*

In matters that are indifferent, which may be done or not done with a good conscience, I have changed my self into all fashions to compare with all, that I might win at least some of all sorts. *Non Memento astra, sed Compensatio est effectus.* Nor by the deceit of Dissimulation, but by the effect of Compassion. If I should please men by doing unlawful actions, and things that in their own nature are not indifferer, then I could not please Christ.

1324. 1 Cor. 9.24. *So run that ye may obtain. Rom. 9.16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

The first place is of those that are justified, and heirs of eternal life, that fight a good fight: The latter is concerning the efficient cause of our salvation, which is the grace and mercy of God.

* 1325. 1 Cor. 9.27. *But I keep under my body, lest by any means, when I have preached to others, I myself should be a cast away. Rom. 8.39. Who shall separate us from the love of God which is in Christ Jesus.*

Paul mortified his lusts, and subdued his flesh to the obedience and discipline of the Spirit of God, lest he should be a *Cast away*, or *Reprovable*, or *unapproved*, (in the Greek may signify) the word signifies not a *reprobation*, as if he were uncertain of his election; for so who can separate us from the love of God *in Christ Jesus*, signifies not here to be cast away for ever out of Gods favour, but to be rejected either as base and refuse Ore or dross: Or to be cast out of their society and company who wrestled or ran for the prize. The Apostle only shews that his care was that his life might be conformable to his doctrine; his practice to his preaching, that so the one might not cross or confound the other, and that

that he might not be taxed to preach that he practised not. So that this thing to be a cast-away was in the sight of men, nor of God, which nothing impedes his salvation.

1326. 1 Cor. 10. 2. *They were all baptized unto Moses.* Chap. 1. 13. *Were you baptized in the name of Paul?*

To be baptized in the name is taken improperly; unto *Moses*, that is in the Doctrine and Law delivered by him, or by his Ministry, as *Acts* 19. into *John's* Doctrine; but in the latter it is taken properly, so we are baptized in the name of the Father, Son, and Holy Ghost, for baptism cannot be performed in the name of any creature, because to be baptized in the name of any one, that is by his command and authority to be baptized for his worship, faith and obedience.

1327. 1 Cor. 10. 2. *The Fathers were baptized into Moses.*

The Socinians would gather Christ not to be God by comparing this with *Mat.* 28. 19. In the name of Christ, and here in *Moses* they would have to be in the name of *Moses*, and so it is no more than to be baptized into the Legate of God.

But there is a difference betwixt to be baptized into *Moses*, and to be baptized into his name; though to be baptized into Christ and into Christ's name be the same. This of *Moses* is no otherwise to be understood than the *Syrack* and *Arabick* render it, in *mann*, in the hand, i.e. by the Ministry of *Moses* to baptize in any mans name, as 1 *Cor.* 1. 13. In *Paul's*, or *Moses*, or the like, is added in Scripture as they being instruments or means of the administration.

1328. 1 Cor. 10. 3. *And did all eat the same spiritual meat;* scil. *Manna.* *Psal.* 78. 24. *And had rained down Manna upon them, and had given of the corn of heaven.*

Manna and the water out of the rock were in regard of their substance corporal meat, and so *Manna* was the corn of heaven; yet in regard of their spiritual and sacramental signification the Apostle calleth them spiritual meat and drink, for so they were to

believers, who by faith in eating and drinking of them, laid hold upon Christ's body and blood, the true spiritual food of our souls.

1329. 1 Cor. 10. 8. *There fell 23000 in one day.* *Num.* 26. 9. 24000.

Of these 24000. there was 23000 died by the immediate hand of God, and those are here reckoned, but besides those there was execution done upon others, which might make up another thousand. Or else the Apostle may well reckon 23000. as the lesser is included in the greater.

1330. 1 Cor. 10. 13. *No temptation hath befallen you, but such as is common to men.* *Mat.* 4. 3. *The devil is a tempter.*

Temptation is the divine probation of our faith and obedience, or a devilish tempting of us to sin, or when men tempt us to persevere in sin, or when the weakness of our nature draws us into faults and errors, such were the temptations of the Saints, and of the *Corinthians* here.

1 Cor. 10. 13. with *Mat.* 4. 3.

No temptation or affliction but such as are incident to men, such as usually befall men, even Gods own children. Though the devil do tempt, yet he brought no unusual temptations upon the *Corinthians*; though they not formerly have been acquainted with such temptations which might think them so strange; yet they may assure themselves, that those temptations under which they lie are no other than such as usually befall men.

1331. 1 Cor. 10. 13. *Who will not suffer you to be tempted above that ye are able.* 2 Cor. 12. 8. *That we were pressed above measure above strength.*

What we are able to bear through Gods goodness and grace is one thing, and above this we cannot be tempted. What we are able to bear by our own strength is another, and thus Christians and men, thus *Paul* were pressed above measure.

1332. 1 Cor. 10. 15. *Judge ye your selves what I say.* *Joh.* 5. 39. *Search the Scriptures.*

The Apostle makes all men judges of his cause, if any could not judge, it

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was not imbecility of the Law, but the deed, because all were bound to know things that concerned their faith, for by the Word of God we may judge concerning things that belong to faith, the knowledge whereof is necessary for all men; and it is acquired by reading, meditation, invocation, and searching the holy Scriptures.

1333. 1 Cor. 10. 13. *I speak as to wise men.* Chap. 3. 1. *As to carnal and babes.*

The Corinthians were wise in respect of their doctrine, but carnal in their affections, by reason of their strife and contentions; for the most learned have their carnal desires, nor were they all wise or carnal, for often what belongs to some is imputed to all.

1334. 1 Cor. 10. 21. *Ye cannot drink the cup of the Lord and the cup of devils.* Chap. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh his own damnation.*

The first place is of right, and so they cannot nor must not eat or drink, though they do eat and drink; the latter is understood of the fast whereby they take it.

1335. 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth.* 1 Tim. 5. 8. *But if any man provide not for his own, especially for his own house, he hath denied the faith, and is worse than an Infidel.*

The first is to be understood with limitation, that no man out of over-much love of himself should do his own occasions boastingly, which is far from Christian charity, which teacheth that a man is not born for himself, but to serve God, and to do good to his neighbour. Let no man seek his own principally and solely, but thus let him seek Gods glory, and after this, and in reference to Gods glory let him seek his own.

1336. 1 Cor. 10. ult. *I please all men in all things.* Gal. 1. 10. *If I yet pleased men, I should not be the servant of Christ.*

Things are either indifferent in their own nature, and so may be used or not used, according to opportunities & persons: Or else they are such as are sinful

in their own nature, being forbidden of God. S. Paul pleaseth all men in things that he lawfully might, as in Ceremonies to observe or forbear them, but in such things as were simply evil, if by doing them he should please men he were not the servant of Christ; but of men whom he intends by such actions to please, while on the other side, should he not, wherein he lawfully might, please all men to gain them to Christ he was not the servant of Christ.

1337. 1 Cor. 11. 16. *If any seem to be contentious, we have no such custome.* Jude 3. *Content yourselves.*

The Apostle would have no man contend against reason and authority presumptuously, and yet we ought to contend earnestly where the authority of Scripture and the truth of reason is evident, and makes it appear that the thing contended for is matter of faith and salvation.

1338. 1 Cor. 11. 24. *Eat, this is my Body.* Rom. 6. 9. *The body dieth no more.*

In the Lords Supper, the Body of Christ is not broken by a natural or carnal manner; the Body and the Bloud, the Bread and the Wine are received conjunctively in respect of the instrument, but they are received disjunctively in respect of the manner, for the Bread and Wine is received after one manner, the Body and Bloud after another manner.

1 Cor. 11. 24. *This is my body.* Rom. 6. 9. *The body dieth no more.*

This is in *signification*, not in *essence*, my body; this is my body as the seven wheat ears were the seven dear years; as Christ is a door, this signifies my body. Christs body died but once, but it may be signified a thousand times to be dead.

1339. 1 Cor. 11. 24. *Which is broken for you.* Luk. 22. 19. *Which is given.*

The Apostle received from the Lord what he delivered to the Corinthians concerning the sacred Supper; without doubt in the first institution the Lord used both the words, and because the Evangelists make mention of the name of giving, the Apostle adds the other.

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* 1 Cor. 12. 24. Luk. 22. 19.

So broken with cares within, and with nails and wounds without, as he might be said a man of sorrows; so given as to be broken, and so broken as to be given; a broken Christ for a broken soul. The Apostle had an eye to the substance and matter, and may seem in this to interpret what is meant by giving, as to the manner of the gift, a broken gift, or a bleeding Christ to make us have whole souls.

* 1340. 1 Cor. 11. 28. Let a man examine himself. — Plal. 26. 1. Examine me O Lord.

Our examination of our selves hinders not our praying that God may examine us; for when we have examined the most strictly, yet we shall leave much unexamined, but when God examines he examines every corner of our heart, and sets our sins in order before us. He finds our sins as he found Saul, hid under the stuff. The Psalmist would have God to examine him to see the justness of his heart in that cause.

* 1341. 1 Cor. 12. 3. No man can say that Jesus is the Lord but by the Holy Ghost. Mat. 7. 21 Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven.

In the first place it is not only historically with outward lips to say that Jesus Christ is the Lord, but with faith to believe that he is the Lord; which hypocrites and devils cannot do, for though with their mouth they confess him, yet with works they deny him; also no man can say for his own salvation that Jesus is the Lord, unless he have the Holy Ghost.

* 1342. 1 Cor. 12. 6. God works all in all. Phil. 2. 12. Work out your salvation.

God as the first cause works all good in all men, we with God work out our salvation subordinairely, we are called by God moving and helping us freely, and by his grace we co-operate.

* 1 Cor. 12. 6. with Phil. 2. 12.

God works as the Author, and we must work as the Instruments; we must work because God works, we must work, but with Gods strength.

* 1343. 1 Cor. 12. 7. But the manifestation of the Spirit is given to every man to profit withal. 2 Pet. 2. 15. Balaam who loved the wages of unrighteousness.

The former place tells us, that God hath given gifts unto men, that his Church may profit by those gifts; and the second place doth not tell, that if God did give Balaam those gifts, but he gave them for this purpose, that he should have made Gods Church profit thereby; now that he did not use those gifts so was his own failing. Besides, it is the opinion of most that Balaam was a Witch: And so had not those gifts, as Gods Children have them from God.

* 1344. 1 Cor. 13. 2. Though I have all faith, so that I could remove mountains, I am nothing. Rom. 3. 28. We are justified by faith without the works of the Law.

In the first place, by all faith is meant faith of working all manner of miracles, so that it can extend it self so far as to remove mountains, yet charity may be separated from such a faith, but it can never be separated from a justifying faith, to subsist without it.

* 1345. 1 Cor. 13. 3. Bestow all my goods — it profits me nothing. Luk. 11. 41. Give alms and all things shall be clean to you.

The Apostle supposeth that if a man which wants charity do such acts, yet he would be no better by those acts as to obtaining of heaven. Our Saviour speaks of giving alms out of charity, and from a right principle.

* 1346. 1 Cor. 13. 9. We know in part. 1 Joh. 2. 20. Ye know all things.

In this life our knowledge is in part and imperfect, but in the next life it shall be perfected: the latter place is concerning necessary things to the knowledge of Antichrist, that is done by the Holy Ghost leading us into all truth by degrees and parts.

* 1347. 1 Cor. 13. 12. We see now through a glass darkly, but then face to face. 2 Cor. 3. 18. But we all as with open face beholding the glory of the Lord.

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The face in Scripture is taken for Gods Essence, *Exod. 33. 23.* for his general presence, *Deut. 31. 17.* for Gods grace, *Numb. 6. 25.* for his revenge, *Deut. 6. 16.* for knowledge and internal vision, *Exod. 33. 11.* of this in the first place: but in the latter is meant the sight of God in our Country, that is in heaven; as it is said through a glass, and in riddle, in respect of the Law, for God is seen by us in part, in the Word of God as he is.

* *1 Cor. 13. 12.* with *2 Cor. 3. 18.*

There is as much difference between the knowledge we have at present of God, & that we shall have in heaven of him as between seeing a man thorough the window at distance, and seeing him face to face. As for the second place it doth not compare the knowledge we have with what we shall have in heaven as the former did: but it compares the knowledge we have under the Gospel with that we or our Fathers had under the law; for now we in comparison of them which were under the Law seem to see face to face, and they as it were thorough a glass, yet we in comparison of them that are in glory seem to see as thorough a glass and they face to face.

1348. *1 Cor. 13. 13.* *Now abideth faith, hope and charity, but the greatest of these is charity.* *Gal. 5. 6.* *Faith works by love.*

Charity being the effect of faith is the inferior, for by faith we are justified, and Christ dwelleth in us, and we please God, we are the sons of God and obtain eternal life. Charity is not the greatest virtue, but because it shall remain in the next life in its operations.

* *1 Cor. 13. 13.* with *Gal. 5. 6.*

Charity. If the Apostle speaks here not of justifying faith, but of faith of Miracles, of which *Vers. 2.* then there can be no question but charity far exceeds that faith: But because he joy is it with hope, and Divines generally understand this of saving graces; let it be understood of justifying faith, and yet charity hath the greatest preheminent, as *1.* In respect of the Object, Faith respects God only, Charity God

and our neighbour. 2. In respect of the manner of working, Faith works by receiving Christ and all his benefits; Charity by giving and bestowing both our affections and goods, it is better to give than receive. 3. In respect of duration or continuance, Faith and Hope shall cease in the life to come; Charity shall remain in the life to come. 4. In respect of the end, Love is the end and scope of the other two graces, yet upon another account Faith is the principal grace, viz. of our justification.

1349. *1 Cor. 14. 31.* *Let us may all prophesie one by one.* *Heb. 5. 4.* *No man taketh this honour to himself, but he that is called of God.*

The Apostle understands all that are lawfully called to the Office of Prophesying. You all that are Prophets may prophesie one by one, but this invites not others who are not to take this honour till they be called.

1350. *1 Cor. 15. 9.* *I am the least of the Apostles.* *Ver. 10.* *I laboured more than they all.*

He was the least in order, because he was the last called to be an Apostle; but he was greater in labouring, because the charge of all the Churches was committed unto him. In the first place he speaks lowly of himself, according to Christs commandment, *When you have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do,* *Luk. 17. 10.* In the latter place he speaks of those that strove with him by emulation, to whom he compares himself, not degrading from others, but he magnifies his Apostleship from his faith, and fruits of his works.

* 1351. *1 Cor. 15. 22.* *In Christ shall be made alive.* *Job 14. 14.* *If a man die shall he live again?*

All men shall rise to judgment. Job speaks of a mans dying in the world, and implies that he shall not live again in the world, though he doth not exclude by this his belief that man shall live again in the next world, for he said he knew his Redeemer lived, &c.

* 1352. *1 Cor.*

* 1352. 1 Cor. 15. 24, 28. *Shall deliver up the kingdom to his Father.*

Hence the Socinians argue against the Eternal Deity of Christ, to deliver up the Kingdom was not *regnanis potestatem*, the power of the Ruler: As if Christ should then cease to rule, for Luk. 1. 33. he was to rule to eternity. By the Kingdom is to be understood the people or Church of Christ glorified, and this place is to be interpreted by Eph. 4. 17. To deliver the kingdom to the Father is to set the Church before the Father gloriously, and therein is not the end of Christs ruling, but an end of the Oeconomy of Christs Mediation, and God shall be all in all.

1353. 1 Cor. 15. 27. *He hath put all things under his feet.* Ver. 28. *The Son also shall be subject to the Father.*

That subjection shall be effected in his members and Church which is his Body; and by resignation of his Kingdom, that now he administers at present by his Ministers in the midst of his enemies, but not without battel: also he shall declare his subjection to the Father, answerable to that nature according to which all power is given to him in heaven and in earth.

* 1354. 1 Cor. 15. 44. *It is raised a spiritual body.* Job 19. 21. *I shall see him in my flesh.*

A spiritual body, not in respect of substance or being, but by reason of those qualities which the glorified body shall partake of; Or a spiritual body, a body free from carnal desires, being wholly subject to, and ruled by the Spirit. Job speaks of rising with the same body for substance, but doth neither imply nor deny but the body may have more glorious qualities.

1355. 1 Cor. 15. 50. *Flesh and blood cannot inherit the Kingdom of God.* Ver. 53. *This corruptible must put on incorruption.*

Flesh and blood here signifies the corrupt nature of man in the state of sin; this as it is such, cannot inherit the Kingdom of God; but our nature purged from corruption, shall put on incorruption.

1356. 1 Cor. 16. 15. *The household of Stephanus addicted themselves to the ministry of the Saints.* Heb. 5. 4. *No man taketh this honour to himself, but he that was called of God.*

In the first place is meant the ministry of transporting the collections to the brethren, and they did it by the sending of the Apostles by them in a most dangerous time.

1357. 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema.* Mat. 5. 44. *Love your enemies.*

The Apostle doth not pronounce this Anathema out of his own private affection, but being led by the Holy Ghost; it is not lawful rashly to use private imprecations, unless the glory of God require it in an especial manner, and there be no hope left of their salvation. Love our own enemies, but not love Gods enemies; he pronounceth a curse, not against his, but Christs enemies, if they love not Christ.

1358. 2 Cor. 1. 1. *Timothy with Paul wrote that Epistle.* 1 Tim. 1. 3. *He was left at Ephesus, when Paul went into Macedonia.*

Paul sayling from Corinth into Asia, left Timothy at Ephesus together with Aquila and Priscilla; but that they were with the Apostle at Corinth at that time, the Inscription it self testifieth.

1359. 2 Cor. 1. 3. *In Asia we were pressed out of measure, above strength.* 1 Cor. 10. 13. *God will not suffer you to be tempted above that you are able.*

The first place is concerning temptation exceeding bare humane strength, the second concerning faith and strength given to us by God, which is our victory.

* 1360. 2 Cor. 2. 5. *But if any have caused grief, he hath not grieved me, but in part — with Ver. 4. For out of much affliction and anguish of heart I wrote unto you.*

If the incestuous person or any other have been the cause of your and my grief together, I make no reckoning of the grief which I have received thereby

by in respect of that which my censures have brought upon you, whereof he hath been the cause. And yet my aim hath not been to afflict you, as bearing you any ill will, but rather to give you a certain proof of my charity, by gaining your salvation through repentance.

1361. 2 Cor. 5. 2. *In this we groan earnestly, desiring to be clothed upon with our house which is from heaven. Ver. 4. We groan being burdened, not that we would be unclothed.*

The first place is concerning the groaning by grace, the second by nature, for the Holy Ghost stirs up a desire of life eternal in the mind of the godly, and it is natural to fear death, because it destroys nature.

1362. 2 Cor. 5. 16. *We know no man after the flesh. Rom. 1. 3. Christ of the seed of David according to the flesh. Phil. 2. 8.*

To know according to the flesh, is to praise that which corrupt flesh delights in, and to despise what it despiseth, so we knew not Christ carnally, but out of Gods Word we know him to be of the seed of David.

1363. 2 Cor. 5. 19. *God was in Christ reconciling the world unto himself. Ver. 20. We pray you in Christs stead be ye reconciled to God.*

Reconciliation is ascribed to God as the principal cause, to Christ as the meritorious cause, or to the Ministry of the Word as to the Instrumental cause, or to our selves apprehending it by faith, and applying it for our salvation.

1364. 2 Cor. 8. 20. *Avoiding this that no man should blame us in this abundance which is administered by us. 1 Cor. 4. 3. With me it is a very small thing that I should be judged of you.*

The first place is of just dispraise, wherein our hearts convince us; the latter is concerning the unjust judgments of the world, which proceed from mens depraved affections.

1365. 2 Cor. 11. 4. *If he that cometh preacheth another Jesus whom we have not preached, or receive another Gospel which ye have not accepted, ye might well bear with him. Gal. 1. 8. Though we or an Angel from heaven preach any other Gospel unto you, then that we have preached, let him be accursed.*

In the first place is meant by another Christ, and another Gospel, a better Doctrine than the Apostle taught; but in the latter, by another Gospel is meant false doctrine which overthroweth Gods grace and Christs merits.

1366. 2 Cor. 11. 17. *That which I speak, I speak it not after the Lord, but foolishly. 1 Pet. 4. 11. If any man speak, let him speak as the Oracles of God.*

Paul being forced to it by the calumnies of false Apostles, said somethings concerning his own labours and dangers, which did not directly appertain to his Ministry. Peter speaks of those things which directly appertain to the Ministry of the Word; wherein the rule of our words must be the Oracles of God revealed in the Scriptures.

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The Epistle of St. PAUL to the GALATIANS.

HE defends the Justice of faith against false Apostles, that a man is justified, not by the works of the Law, but by faith in Christ, and exhorts to good works, that the fruits of faith must be sowed in Christian charity and liberty: It was written from Rome in the Year of Christ 80.

1367. **GAL. 1.1.** *Paul an Apostle, Son of man, neither by man, but by Jesus Christ. Chap. 2.2. I communicated unto them the Gospel which I preach among the Gentiles. Ver. 6. Who seemed to be somewhat.*

Paul came to Peter and the rest of the Apostles, nor that he might learn the Gospel from them, but to have their testimony of his Doctrine, that he preached nothing to the Gentiles but the Gospel of Jesus Christ.

1368. **GAL. 1.17.** *I went up to Jerusalem to them which were Apostles before me, but I went into Arabia. Acts 9. 26. Paul after his return to Damascus, came to Jerusalem.*

Paul after his conversion went into Arabia from Damascus, and coming back thence to Damascus in the third year, persecution betel him, who being in hazard of his life, was let down in a basket and escaped; and coming to Jerusalem, when they were all afraid of him, he was brought to the Apostles by Barnabas, ver. 27.

1369. **GAL. 3.1.** *O foolish Galatians — Mat. 5.22. Call no man fool.*

Christ condemns not the word, so as the manner of speaking the word, when it is spoken with virulency and rayling, especially proceeding from causeless anger. St. Paul did not call them foolish out of passion, but discretion, to let them see their carriage and behaviour in the affairs of the Gospel.

1370. **GAL. 4.4.** *Christ was born of a woman. Mat. 11.11. John Baptist was the greatest of those who were born of a woman.*

John was preferred before any of the Prophets or others that went be-

fore him, but not before any that succeeded him. However John was not to be compared with him who was not begot by man, but by the Holy Ghost himself, as Christ was.

1371. **GAL. 4.6.** *And because you are sons God hath sent forth the Spirit of his Son. Jo. 11. 36, 51. Caiphas prophesied.*

It is one thing to have the Spirit of grace, another the gifts of the Spirit; a wicked man may speak from the gifts of the Spirit, yet not have the graces of the Spirit. Caiphas beside he spake this extraordinarily, not ordinarily.

1372. **GAL. 4.11.** *I am afraid of you lest I have bestowed upon you labour in vain. 1 Cor. 15. 58. Be ye steadfast, knowing that your labour is not in vain in the Lord.*

In the first place the Apostle feared of the success of his labour by reason of schism amongst the Galatians, who sought their salvation more from the Law than from Christ: in the latter he hopes well of the Corinthians, that his labour shall not be lost. 12. 65. 23

1373. **GAL. 5.17.** *The flesh lusteth against the Spirit. Eph. 6. 12. We wrestle not against flesh and blood, but against powers.*

Flesh is taken in the first place for our corrupt nature; in the latter for men whose nature is frail and weak; nor is our chief conflict with those, but with spiritual powers, which use many deceits, and make many incursions upon the faithful.

1374. **GAL. 5.24.** *They that are Christs have crucified the flesh with the affections. Eph. 5. 29. No man ever yet hated his own flesh.*

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The first place is not concerning the nature of the flesh, but the desire of the regenerate man, who cares not for the affections of the flesh, will not serve his belly, his pleasures, the world or worldly delights. The latter is concerning self-love natural to us all; and the Apostle speaking of the wife, useth the name of flesh, because they are both made one flesh.

1375. Gal. 6.2. *Bear ye one anothers burdens. Ver. 5. Every man shall bear his own burden.*

In the first place is spoken of the faults and infirmities of our brethren which are indeed a burden to us, yet we must bear them by sympathy, and the rule of charity will have it so, that

all of us help our brethren and tolerate their infirmities, to lift up such as are down, to hide their faults, so much as may be and is fitting. "Thou hast this *Theod.* fault, and not that, another man hath another fault, do thou bear his fault, let him bear thine, and so fulfil the law of charity; be not curious in other mens faults, for every man shall give account of his own.

1376. Gal. 6.4. *Let every man prove his work. 1 Cor. 3.13. The fire shall try every mans work.*

In the first place is intimated what is our duty, to make our works approved to God; in the latter place, the fire signifies either the Holy Ghost, or afflictions by which we are tried.

The Epistle of St. PAUL to the EPHESIANS.

HE commemorates the benefits of God which are part, and recites our Election, Redemption, Sanctification, Vocation into the Church, Justification by faith, our future inheritance of eternal life, and our duties; in general, of us all; in special, of married people, and unmarried, of Parents, of Children, of Masters, and of Servants. It was written from Rome in the Year of Christ 59. and sent by Tychicus.

1377. Eph. 1.7. *In whom we have redemption. Rom. 8.18. We wait for future glory, and the redemption of our bodies.*

1. We have redemption in Christ from the guilt of sin by our justification; we expect a full redemption from inherent sins in our glorification; 2. For Christ shall transform our mortal bodies, that he may make them like to his glorious body, that as we are one with him here in soul and body by grace, so we may be also in glory.

* 1378. Eph. 2.19. *You are no more strangers and foreigners. 1 Pet. 2.11. I beseech you as strangers and pilgrims.*

No more strangers to God and Christ, but friends and sons, no more strangers to heaven, but fellow Citizens; but you are strangers and pilgrims in and to the world and worldly courses.

1379. Eph. 3.5. *The mystery of Christs incarnation was in other ages unknown to men. Col. 1.5. You have heard before in the Word of the truth of the Gospel.*

It was unknown to the Fathers under the Law, in respect of fulness and clearness of knowledge, revealed since Christ came, and it was made manifest to the whole world by the Ministry of the Apostles.

* 1380. Eph. 3.5,6. *It was not made known in other ages — That the Gentiles should be fellow heirs of the same body. Gen. 12.5. In thy seed shall all Nations be blessed.*

He meaneth not, that none knew the Calling of the Gentiles before, but because very few in comparison knew of it; and they that did know of it had it revealed to them darkly, and for the most part under Figures in general & confusedly. It was revealed, but

but not so distinctly and particularly as now it is.

1381. Eph. 3. 15. *All paternity is named from God the Father. Joh. 8. 44. The devil is the father of lies.*

God is the Father of heavenly and earthly paternity, the devil is excluded from these, for he hath no such paternity, but as he is the Author, he is called the Father of a lie.

1382. Eph. 4. 19. *The Gentiles gave themselves over to lasciviousness to work all uncleanness. Rom. 1. 28. God gave them over to a reprobate mind.*

The Gentiles gave themselves over in regard of their sins, God gave them over in regard of punishment.

1383. Eph. 4. 26. *Be angry and sin not. Mat. 5. 22. But whosoever is angry with his brother, &c.*

The former place commands anger, but not as it is a sin; the latter forbids it as it is a sin. The former would have us rather angry with the sin; the latter, not with the person as a person. The former rather respects the wrong done to God, for which we ought to be angry, and the latter, the wrong done to us, for which we should not be angry. However the former and the latter both condemn excess of anger, or such as may be sinful.

1384. Eph. 4. 28. *Let him that stole steal no more. Rev. 22. 11. Let him that is unjust be unjust still.*

The former place is a duty or command that thieves forbear their former courses. The latter is the denunciation of a Judgment; they that in the daies when the Gospel is preached shall remain hardened in their sins shall by Gods Judgment be delivered to the devil and their own wicked lusts, being deprived of all safety of the spirit.

1385. Eph. 5. 1. *Be ye followers of God. 1 Cor. 11. 1. Be ye followers of me.*

The Apostle warns the *Ephesians* to be followers of God, for by that they shall fructifie the more: He exhorts the *Corinthians* to follow him, that as he followed Christ, so they would learn of him; as if he would have said, if you

cannot follow Christ, yet follow me at least that am his servant.

1386. Eph. 5. 25. *Husbands love your wives. Luk. 14. 26.*

Wives are to be beloved as they are wives, but if they hinder us from following Christ, they are to be hated with such a hatred as proceeds not from anger, but zeal to Gods glory.

1387. Eph. 5. 26. *Christ hath cleansed his Church by the washing of water by the Word, 1 Joh. 1. 7. The blood of Jesus Christ cleanseth us from all sins.*

Christ purgeth away our spots with his blood, as with water, by the Word and Sacraments, as by instruments he communicates to us the power of his death.

1388. Eph. 5. 33. *Let the wife see Deu. 6. 13 that she reverence her husband. Mat. 10. 28. Rather fear God.*

Fear in respect of God must be guided the same way that love must. God must be beloved above all, not excluding fear which is due to others.

1389. Eph. 6. 12. *For we wrestle not against flesh and blood. Gal. 5. 17. The spirit and the flesh are contrary.*

In the former place mention is made of our principal and capital enemy, that is, the devil; in the latter, of the concupiscence of our corrupt flesh, and the strife of it against the Spirit.

1390. Eph. 6. 12. *We wrestle not against flesh and blood. 1 Pet. 2. 11. Abstain from fleshly lusts which war against the soul.*

The Apostle in the former place saith not, that we do not wrestle against flesh and blood, but against greater and stronger enemies against principalities and powers; *q. d.* you must not think that your main work is to contend against these petty enemies of flesh and blood, (though you must contend against these) but your main work is against principallities and powers. The latter place tells us, that lusts fight against us, and yet it hinders not but we must wrestle against more.

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The Epistle of St. PAUL to the PHILIPPIANS.

HE exhorts them to patience, and not to be offended with his chains, but that they should live patiently in mutual love, and take heed of false Teachers; and study to lead a life unblameable. Written from Rome by Epaphroditus.

1391. **PHIL. 2. 7.** *He was made in the likeness of man, and was found in fashion as a man. 2 Cor. 5. 16. Henceforth know we Christ no more after the flesh.*

The first place is concerning Christs true humiliation, who after his humanity was exalted of God above all creatures, and made to be Lord in the glory of the Father.

* *Phil. 2. 7. with 2 Cor. 5. 16.*

He was in likeness, habit, shape, and nature of other men. Yet *we know no man after the flesh*; neither Paul or any other Apostle had any worldly or carnal affection, to take notice of outwards, as Kindred, Qualities, Honours, &c. no nor yet Christ, &c. they put off all carnal imaginations of Christs Kingdom which the Jews had; nor did they know him, i.e. seek or expect fleshly things with him, or did they desire to please men but Christ and him only: To whom also they stand no longer affected after any merely humane, civil or natural manner of affections, such as those bare unto him who conversed with him upon earth, but altogether in a divine and spiritual manner.

1392. **Phil. 2. 9.** *God hath given him a Name which is above every name. Mat. 1. 21. In his conception. Luk. 2. 21. In his Circumcision they called his name Jesus.*

By the Name above all names, is understood Majesty and Glory given from God the Father unto Jesus Christ our Lord. In his conception he was called Jesus, because he shal save his people from their sins.

1393. **Phil. 2. 12.** *Work out your salvation with fear and trembling. 2 Tim. 1. 12. I am certain, because the Lord is able to keep that which I committed unto him.*

The Apostle means fear and trembling, not that which is servile but filial, which is opposed to presumption and security, lest we should grow insolent upon the confidence of our gifts, but that we should altogether depend on the mercy and goodness of God.

1394. **Phil. 3. 12.** *Not as though I were already perfect. Ver. 15. So many as are already perfect.*

Mans perfection is in heaven, which we bend our course, that means in the first place, but our perfection on earth must be conformable to Christ our head, in doing well and suffering. The *Philippians* are called perfect, not simply so, but comparatively in respect of those that are weak, who are to be born withal by those which are strong, in respect of whom also they are termed children.

1395. **Phil. 3. 21.** *Christ shall change our vile bodies, that they may be fashioned like to his glorious body. Heb. 1. 4. 5. 12. The Angels shall not be like him.*

Our bodies shall be conformable to Christs glorious body which he had in his Resurrection; but not by reason of his Majesty and power he hath by the Hypothetical union.

1396. **Phil. 4. 3.** *Whose names are in the book of life. 2 Tim. 2. 19. The Lord only knows who are his.*

In the former place the Apostle speaks by a judgment of charity, or he judgeth the tree by its fruit, or men by

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the outward appearance. He saw them walk so orderly, and upon such true and real principles as he could conclude no other but that they were the Elect of God; and yet this hinders not but that God only can infallibly know who are his.

* 1397. Phil. 4. 5. *The Lord is at hand.* 2 Thes. 2. 2, 3. *As the day of Christ is at hand, let no man deceive you, &c.*

The Lord is at hand in regard of his presence and providence, which may move us to be moderate. Besides, Christs second coming is at hand in regard of God; who counts a thousand years as one day. It is at hand in regard of Christians expectation, who

when they see the day dawning, and hear the Cock crowing, frequently do hence gather that the day light is at hand; so they when they see the fore-runners of Christs second coming do conclude that he is not far off; and yet not so at hand as to make us cast off all labour, plowing and sowing, and to make us sit idly, every hour expecting his coming.

* 1398. Phil. 4. 12. *Salute all the Saints.* Luk. 10. 4. *Salute no man by the way.*

When our Saviour forbids his Disciples to salute, it was only by the way, and upon that extraordinary occasion he then sent them, not that he did afterwards forbid salutations.

The Epistle of St. PAUL to the COLOSSIANS.

HE exhorts them to embrace the Doctrine of the Gospel, and to fly from the teaching of false Apostles, and he warns them to live godly, putting off the old, and putting on the new man, that in Oeconomical Government, the men, old men and Masters, should observe humanity and equity; women, children and servants should live in obedience, that all should be watchful in prayer. It was sent from Rome by Tychicus and Onesimus.

* 1399. COL. 1. 15. *Christ is the Image of the invisible God.* Joh. 1. 1. *And the Word was God.*

Now an Image is not of the same substance and excellency as the thing it self. Christ is called the Image of God, i. e. substantial Image, not a vanishing or vain one, as Images and forms and shapes are in our mind; but God the Eternal Father knowing himself, and beholding himself begot this enduring Image in his own Deity, which Image is *Verbum in se ipsum*.

1. Christ was the Image of God from Eternity, a Word increate, a perfect, essential, and invisible Image of his Father, and thus in respect of his eternal birth.

2. In respect of his being made man, God the Father did in him, and by him, as a lively Image, set forth before our eyes his glorious attributes of Wisdom, Goodness, Righteousness, and Almightiness, &c. Now, though Christ was God, yet he might be in the Image of God; for the word *God* is taken *personally*, not *essentially*, it design the *Father alone*, not the Divine Nature *in genere*. Christ is the Image of the *Father*, not of the *Deity*. The Person of the Son bears the Image of the Person of the Father; but the Divine Essence or Nature in the Son is the same with that in the Father; Christ therefore cannot be the same in Person with him whose Image he bears,

bears, yet he may be the same in Essence.

1400. Col. 1. 15. *The first born of every creature.*

Hence the *Arians* imply, that Christ is a Creature: But the first born of every Creature is no more than that he was begotten before every Creature, even from Eternity; this is not so to be interpreted, as if his ineffable generation as God had a beginning from the beginning of time, so that first, or first born implies when it is said of God not temporally, it excludes a priority of other things.

1401. Col. 1. 24. *I fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the Church.* Heb. 10. 14. *For by one offering he hath perfected for ever them that are sanctified.*

1402. 1. 8.

1403. 1. 9.

1404. 1. 10.

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The Passions of Christ, as to merit and satisfaction, are perfect for his Church; the Apostles and Martyrs fill up in their flesh what is behind of the afflictions of Christ, enduring miseries wherein Christ himself suffereth, for they are his Members, *He that toucheth you, toucheth the apple of mine eye. What you do to any of these little ones, you do it unto me*; It is added for the Church, not to redeem the Church, but to edify and strengthen the Church by our example of constancy and patience.

Col. 1. 24. with Heb. 10. 14.

The afflictions or passions of Christ are twofold, those which he suffered in his own body, and so nothing remaineth to be fulfilled or filled up; Or secondly, for such afflictions which Christ suffers in his mystical body the Church, and so there remains many things to be filled up personally, i. e. in every man there must be an enduring and bearing of afflictions after the manner of Christ.

1402. Col. 2. 3. *In Christ are hid all the treasures of wisdom and knowledge.* Mat. 24. 36. *But of that day and hour knoweth man, no not the Angels in heaven, but the Father only.*

Christ in the state of exaltation hath a perfect knowledge of all things, because all power in heaven and earth is given to him, and he sits at the right

hand of God. In the state of humiliation he knew not when the last day should be, not in respect of himself, saith *Augustine*, but in respect of us. Christ hath in him the perfection of all wisdom and knowledge; or else secondly, all saving knowledge and true wisdom consists in a right knowledge of him.

1403. Col. 2. 9. *In Christ dwelleth all the fulness of the Godhead bodily.*

Heb. 2. 17. *It behoved him to be like unto us in all things, sin excepted.*

He is like to us in all things in respect of the Essence of Humane Nature, not in respect of his Subsistence in the person of the Word, and of his Hypothetical Union, Glory, and Majesty.

1404. Col. 3. 2. *Set your affections on things above, and not on things on the earth.* Rom. 11. 33. *O the depth of the riches both of the wisdom and knowledge of God.*

To set our affections on things above, is to elevate our minds to heaven, above all earthly things, unto our Country where we wait for our happiness, yet so that we be not high-minded, and desire to know that which God will not have us to know: for some things are to be believed, and soberly to be searched into, but other things which exceed the measure of Pro. 25. 2. our faith, must not be searched into; he is overwhelmed with Glory, that seeks into Gods Majesty.

1405. Col. 3. 2. *Set not your affections on earthly things.* 1 Tim. 5. 8. *He that provideth not for his own household is worse than an Infidel.*

The first place forbids us to search after earthly things, neglecting spiritual and heavenly things, for so far must we take care for earthly things, as they may serve to Gods glory and our use for our salvation.

1406. Col. 3. 23. *Servants obey in all things your Masters.* Deut. 10. 12. *To serve the Lord thy God with all thy heart, &c.*

Servants may and must obey in all things their Masters, so be those all things exceed not the bounds of all things in the Lord, Eph. 6. 1. in all things

things warrantable for the Masters to command, and the Servants to perform. Subordinate obedience of Servants to their Masters is not contrary to an absolute obedience to God, but

rather the obedience Servants shew to their Masters, being in reference to perform Gods command, fulfils that command of serving God with all our heart.

Two Epistles of St. PAUL to the THESSALONIANS.

IN the first he commends their faith and constancy, and exhorts them to an honest life, and a serious expectation of Christs last coming; In the second he comforts them against persecutions, and foretels the last day, the Kingdom of Antichrist, defection from the Gospel: He exhorts them to good words and works. These two Epistles were written from Athens.

1407. **THESS. I. 3.** *Remembering your work of faith and labour.* Rom. 3. 28. Gal. 3. 10. *Faith is opposed to works.*

Faith is a work, but not ours, or proceeding from our own strength, for then it would not justify us, but it is the work of God, and a quality in us respecting the merits of Christ, therefore the Apostle calls not Faith it self so much a work, as he doth that which proceeds from faith.

* 1 Thes. 1. 3. with Gal. 3. 10.

Faith is a work and brings forth works; is a work of the Spirit, and brings forth works of righteousness in us; yet this hinders not, but that Faith may be opposed to Works in the matter of Justification; Faith as it justifies is not considered as it brings forth Works, but as it brings home Christ: Faith yet which brings home Christ is not without Works, which Works do shew themselves immediately upon Justification, though I cannot say in *the way* of Justification.

1408. 1 Thes. 2. 20. *For you are our glory.* 1 Cor. 1. 31. *He that glorieth, let him glory in the Lord.*

Our glorying hath its foundation in God, in the mean while if any thing be done amongst the auditory by the work of the Ministry, we must say with

the Apostle, It is not I that laboured, 1 Cor. 1. 29. but the grace of God which was with me.

1409. 1 Thes. 4. 17. *Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord.* 2 Tim. 4. 6. *I am now ready to be offered, and the time of my departure is at hand.*

In the first place is spoken of the company of the faithful, by reason of the most near communion and uniting of the body of Christ: for we are all one spiritual body, so many as believe in Christ, so that what happens to one member may seem to happen to all the rest.

1410. 1 Thes. 4. 17. *And so we shall be ever with the Lord.* Rev. 20. 6. *They shall be Priests of God and of Christ, and shall reign with him a thousand years.*

We shall be ever (after our Translation) with the Lord. The latter place speaks of a thousand years, but probably this may be in this world before our translation, and so it nothing hinders but that after our translation we may be with the Lord for ever. Whether these thousand years are to be meant literally for so many years, or else figuratively (as the rest of the verse must be, viz. Kings and Priests) interpreted, it is not

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not to the purpose in hand.

1411. 1 Thel. 5. 5. *You are all children of the light, and of the day, not of the night.* Rom. 8. 19. *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God.*

We are here with Paul children of light and the day, in grace, nor yet in glory. The Apostle expected not to be made the Son of God, because he was so already actually, but only to be revealed to be so, for it appears not so yet what we shall be, for though we be heirs, we do not yet actually possess the Kingdom; we must therefore distinguish Sonhood acquired here by grace, from that which shall be in our Country by glory.

1412. 2 Thel. 1. 5. *The persecutions and tribulations which you endure, are a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which you also suffer.* Eph. 2. 8. *You are saved through faith, and not of your selves, it is the gift of God.*

The faithful are worthy, not by their own worthiness, but Christs; also the word worthy is the same here with convenient.

1413. 2 Thel. 2. 2. *The day of Christ is at hand.* 1 Joh. 2. 18. *It is the last time.*

To be at hand, and to draw near do differ, the Apostle denieth that the day is at hand, but he denieth not that it draweth near, it is called the last time in respect of former time, and because in the last time the day of judgment draweth nigh: it is called the last hour in respect of God, because our daies compared to Eternity, are but one moment, and a thousand years in Gods sight as yesterday, when it is past, also all things are present with God.

1414. 2 Thel. 3. 10. *If any would not work, neither should he eat.* 1 Cor. 9. 6. *Have we not power so for bear working?*

In the first place, flesh and idleness are condemned; in the latter labour is commended, which is wrought not with the hand alone, but with the head also; the Ministers of the Church are not to get their living by the labour of their hands, being they are not Mechanicks: The Apostle had a singular gift from God to preach extemporarily, and yet had he means from the Churches.

Two Epistles of St. PAUL to TIMOTHY.

THE first is a pattern for Pastors, to shew them what they ought to be in Doctrine and Prayers, and in Life with their families; and laies down the way how to instruct all men, of what state, age, or condition soever. It was written from *Laudicea*, in the Year of Christ 52. The second confirms *Timothy* that he should not be cast down in his mind by reason of the tempests of persecutions, and warns him that in preaching the Gospel he should avoid false doctrine, that he should be diligent and come unto him: It was written from *Rome*, when he was in prison, in the year of Christ severary.

1415. 1 TIM. 1. 19, 20. *Some having put away, scilicet a good conscience, concerning faith have made*

Shipwrack. Joh. 3. 36. *He that believeth hath life eternal.*

Doubt. He that believes in Christ is Gggg

as sure of salvation as if he were already in an actual and real possession of Christ, which cannot be, if a man may fall from faith.

Ans. Hymeneus and Alexander made shipwreck, not so much of faith it self, as of the object of faith; that they believed the doctrine of faith which they once professed and afterward deserted, falling into heretical blasphemies, and blasphemous heresies, 2 Tim. 2. 17, 18. which place clearly explicates the other, it shews that they fell from some fundamental truth formerly professed, as in the point of the Resurrection, or the like. The Apostle adds immediately, Ver. 19. *Nevertheless the foundation of the Lord abideth sure, &c.* q.d. though some professors fall away, yet such as do indeed belong unto Christ, and are his, are firm and stable. Or secondly, they gave reins to a licentious life, against the dictates of their own conscience, which God punished by taking away the light of the Spirit from them, that so in the midst of their course they should lose their most spiritual Merchandize. Yet this shews not that ever these fell from true saving faith, or ever had it; they that have it once cannot finally lose it.

1416. 1 Tim. 2. 4. *God will have all men to be saved (every one.)* Acts 13. 48. *And as many as were ordained to eternal life believed.*

All that believe in Christ, God doth promote them to salvation, and they by Gods Divine decree are pre-ordained to eternal life: For Christ is the Saviour of all, especially of those who believe.

1 Tim. 2. 4. with Acts 13. 48.

All men. Men of all sorts and Nations and conditions, *genera singulorum*, not *singula generum*. Secondly, God by his will of *Precept*, or *signi* would have all men to be saved, not of *purpose*, or *bene placiti*; God by his will *medii* would have all men not by his will *finis*. *Remota hac dispretione quam divina scientia intra secretum justitiae sua continet, sincerissime credendum est, &c.* August. Setting apart the secret Will or Counsel of God, it is fin-

cerely to be believed, that God would have all men to be saved: That is, offering to all the outward means of salvation, as his Word and Sacraments.

1417. 1 Tim. 2. 5. *There is one Mediator between God and man, the man Christ Jesus.* Rom. 8. 26. *The spirit makes intercession for us, with groans which cannot be uttered.*

Christ is our only Mediator of Redemption and Intercession; the Holy Ghost is said to pray for us, when he stirreth up our hearts to prayer, and causeth us to groan when we call upon God.

1418. 1 Tim. 2. 12. *But I suffer not a woman to teach.* Tit. 2. 3. *Let the aged women be teachers of good things,*

Women must not teach publicly in the Church, lest they should thereby take occasion of usurping authority over the men; but let them be in subjection; let the aged women teach the younger women modesty and prudence at home, for that they are commanded to do.

1419. 1 Tim. 2. 15. *Women shall be saved in child-bearing.* Joh. 3. 16. *Whosoever believeth in Christ shall not perish, but shall have everlasting life.*

The first place is concerning the state of women, and by, for, and in, are set down for their consolation, lest being married they should fall from the hope of salvation, but they must continue in faith, love, holiness, and sobriety.

1 Tim. 2. 15. with Joh. 3. 16.

Though painful child-bearing were part of the punishment inflicted upon Eve and her Sex for her first transgression; yet she and all faithful women shall be saved by *Maries* bearing the holy Child Jesus. 2. Notwithstanding by child-bearing and subjection to Man, God hath imprinted on women the mark of *Eves* punishment and all other women; whence might be conjectured, that in regard of this Curse there was no hope of salvation for the married women: yet the Apostle teacheth that this shall not hinder their salvation if they abide in the faith; now child-bearing and breeding is an ordinary way by which, or through

through which women may go to heaven.

1420. 1 Tim. 3.1. *If a man desireth the office of a Bishop he desireth a good work; 1 Cor. 7.20. Let every man abide in the same calling wherein he was called.*

To desire a Bishops Office for that end that a man may serve God faithfully is not disallowed, if a man have an honest vocation, and continue in it, he doth well.

1511. 1 Tim. 3.15. *The Church of the living God is the pillar and ground of Truth; 1 Cor. 3.11. Other foundation can no man lay, than that which is laid, even Christ Jesus.*

The pillar and ground he saith that the Church is, but not the foundation; it doth not primarily support the spiritual building, but the Church it self is supported by the foundation.

1 Tim. 3.15. with 1 Cor. 3.11.

It is called a pillar and ground of truth, not absolutely or substantially, as though the truth should be measured by the Church, but the Church is a pillar demonstratively because it professeth the truth, and as a golden Candlestick holdeth out the light in the world, which is not elsewhere to be found but in the Church; and it is the pillar of truth as it is the house of God, suffering it self to be ruled and guided by the Word of God.

1422. 1 Tim. 4.16. *Thou shalt both save thy self and them that hear thee. Luk. 2.11. Christ the Lord is our Saviour.*

The first place speaks of the instrument of our salvation in the Ministry of the Word; whereby the faithful obtain salvation; the latter speaks of the meritorious cause, and that is Christ.

1423. 1 Tim. 5.20. *Them that sin rebuke before all. Mar. 18.17. If thy brother trespass against thee, tell him his faults between thee and him alone.*

In the first place he saith what the duty of Pastors is in rebuking sins which are committed publicly to the common scandal; in the second he speaks of the sins of private men, committed privately against private persons.

1424. 1 Tim. 6.10. *The love of money*

is the root of all evil. Eccles. 10. 9. Pride.

Pride and covetousness are almost alwaies joyned together. He is proud who desireth to exceed his condition; he is covetous that would have more than enough; neither of them can be contented with God himself; these two were in the sin of the first man the chief ingredients.

1425. 1 Tim. 6.16. *God only hath immortality. Mar. 10.28. The souls of men are immortal.*

God of himself and in himself is immortal only; but Angels and men by the grace of God.

1426. 1 Tim. 6.16. *No man hath seen God. 1 Joh. 3.2. We shall see him as he is.*

God being by nature invisible, cannot be seen with bodily eyes; The faithful either see God by faith in this life, or after a special manner; in the life to come we shall see him as he is, by a more perfect way than we do here, by the participation of his glory.

1427. 1 Tim. 6.19. *With Eccles. 10.9.*

Covetousness is said to be the root of all evil, not as if all evil proceeded from it, as it is a distinct species of sin, (though as Covetousness signifies any desire or longing after this or that, so it may signifie the root.) But yet the Apostle intended not (probably) further than to shew, that as from the root proceed infinite branches, so from Covetousness proceeds many branches of sin, as Hatred, Fraud, &c.

1428. 2 Tim. 2.10. *I endure all things for the Elect sake, that they may also obtain salvation. 1 Pet. 3.18. Christ hath once suffered for our sins.*

The Apostle sustained all things for the Elect sake, not by satisfying for them, but by his example exhorting and confirming them, that they might not refuse to suffer something. When he saith that they obtain salvation by Christ, he shews out his own sufferings, that they may not be reckoned for satisfactory.

1429. 2 Tim. 2.11. *If any man purge himself from these he shall be a vessel unto honour.*

The Epistle of St. **PAUL**

honour. 1 Joh. 1.7. The blood of Jesus Christ cleanseth us from all our sins.

Paul means purging from the corruptions of doctrine and manners. Ver. 18. John shews a plenary redemption from our sins by Christ Jesus.

** 2 Tim. 2.21. with 1 Joh. 1.1.*

Purge him, not efficiently, but instrumentally. Purge, endeavour to purge, i.e. to apply that which may purge us, viz. the Blood of Christ, and to get the Spirit of God; the one to take away the stain, the other the ruling of sin within us. The one to take away sin, the other, evil doctrine and corrupt opinions — He that saith, we may be cleansed from sin by Christ, and that we must purge our selves, doth but in the one tell, where we may have the remedy; and in the other, who must use the remedy.

** 1430. 2 Tim. 3.12. Yea, all that will live godly in Christ Jesus shall suffer persecution. Psal. 34.12. The godly man is said to see good.*

Persecution is either of the tongue or hand, they that are godly shall be

persecuted with the one or the other.

The godly see Good in their persecutions in that they see the comforts of the Spirit, and the graces of Gods Spirit works in them. Good is either Spiritual and Perpetual, or Corporal and Temporary. Godly men have the former, not alwaies the latter, for by persecutions they lose the latter, yet obtain more of the former.

** 1431. 2 Tim. 4.8. Henceforth is laid up for me a Crown of righteousness. Eccles. 9.1. No man knoweth either love or hatred.*

The Apostle had an huge confidence or assurance of his salvation, and that upon good grounds. The Wise man tells us, not that a man can by no waies or means know at all whether he be in favour with God, but that it cannot be discerned by the outward chances and accidents of this life; nor doth he hereby say, hatred and love are impossible to be known, but that the external passages of this life do not infallibly shew them.

The Epistle of St. **PAUL** to**TITUS.**

I*T is the compendium of Christian Doctrine, informing Teachers, set in the Ecclesiastical State Political or Oeconomical, what they ought to do; he exhorts all and every one to good works, and to fly vain questions and heresies. It was written from Nicopolis in the Year of Christ 54.*

1432. TIT. 1.9. Able by sound Doctrine to convince gainsayers. Chap. 3.9. Avoid foolish questions, contentions and strivings about the Law.

In the first place, he requires that Teachers by their Office shall rebuke those that are gainsayers, with all long suffering and sobriety: In the latter, that they avoid janglings about words, that is contentious, clamorous, unprofitable Disputations, and verbal Discourse, which tends not to edification,

either with Hereticks or others in the Church, because they edifie none, but rather confirm them in their sins.

1433. TIT. 2.15. Rebuke with all authority. 1 Tim. 3.3. A Bishop must be no striker.

Titus was gentle by nature, therefore he is warned to rebuke with authority, He inculcates to Titus by modesty and mildness, that when he rebukes he should not strike, but should rebuke diversly according to the diversity

sity of mens faults, offices, ages, degrees, otherwise old men, otherwise young men, otherwise those that sin of malice, otherwise those that sin of infirmity, otherwise those that were ready to obey, and otherwise those that were obstinate, as there were in *Ceres* many despisers of the Ministry.

* 1434. Tit. 3. 10. *A man that is a heretick after the first and second admonition reject.* Deut. 13. 5. *And that Prophet or dreamer of dreams shall be put to death.*

He that commands a lesser, hinders not the inflicting the greater punishment. While the Apostle bids reject,

he doth not disallow the putting to death of Hereticks. *Moses* Moral Law is perpetually obliging. The Apostle might have said, kill, if that could in his time have been done without prejudice, (Civil Magistrates being Heathens then) but when the Church may do it without prejudice (the Magistrates being Christian) the former Law needs no suspension at all. *Omnes fere ex nostratibus huius sunt sententia quod Heretici sine gladii puniendi, Zanthy.* Almost all Protestants are of opinion that Hereticks may be punished with the Sword.

The Epistle of St. PAUL to

PHILEMON.

HE intercedes for *Onesimus*, who was run from his Master *Philemon*, and would have his Master receive him again.

1435. PHILEM. 5. *He had love and faith toward all the Saints.* Mat. 16. 16. Joh. 3. 16. *Whoever believeth in Christ shall be saved.*

Philemon did testify to all men by his works of love toward the Saints, that he had a lively faith in Christ.

Hhhh The

The Epistle of St. PAUL

The Epistle to the
HEBREVS

Is also thought to be St. PAULS,
but his Name was left out, lest the
Jews should be deterred from
the reading of it.

HE describes the person of Christ according to his Divine and Humane Nature: And he confirms his Offices, Priestly, Kingly, and Prophetic, and exhorts the Jews to Faith, Constancy, and good Works, by the Example of the Fathers.

1436. **H**E B. 1. 3. *Christ sat down at the right hand of the Majesty on high. Acts. 7. 55. Steven saw the Son of man standing at the right hand.*

To sit at the right hand, is to have all Glory, Majesty, Kingdom, and Power both in heaven and in earth: The Lamb standing at Gods right hand, which was slain for us, and intercedes as a Priest on our behalf, stands as Aaron stood with his Center of old, betwixt the living and the dead, to turn away the wrath of God.

* Heb. 1. 3. with Acts 7. 55.

Sitting and standing are not properly, but allegorically attributed to Christ in this place; for God hath not properly and substantially a right hand; but here sitting down the Apostle alludeth to the custome of Kings, who place him at the right hand whom they put next in authority and power under them: Hereby is denoted the supream and high dignity and power of Christ obtained by ascending into heaven. He is said to stand to shew his readiness to intercede to God for us.

* 1437. Heb. 1. 3. *who being the brightness of his glory, &c. Isa. 53. 2. He hath no form nor comeliness.*

The first is a Metaphorical speech: God the Father is compared unto the lightsome body, God the Son unto the

beam or splendor sent down. The second place speaks of Christ as the Jews esteemed him in his Humiliation. It is one thing, what Christ was in himself; another thing, what he appeared in our eyes.

* 1438. Heb. 1. 11. *The heavens and the earth shall perish. Eccles. 1. 4. But the earth abideth for ever.*

The Heavens and Earth perish according to their form and outward accidents; some think that the substance shall remain; However when Solomon saith, *the earth abideth for ever*; He speaks comparatively, in relation to men, *One Generation passeth, and another cometh, but the earth abideth* — The earth is the same, and shall be till the day of Judgment.

1439. Heb. 2. 3. *The Gospel was confirmed unto us by those that heard Christ, Gal. 1. 12. I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

In the first place it is spoken of the Apostles, who were with the Lord, into which number Paul was taken after Christs Resurrection; and he was more confirmed after his admission, communicating with them those things that he had learned by revelation from Christ.

* 1440. Heb. 6. 4. *It is impossible to restore such — Ezech. 18. But if the wicked*

wicked will turn, &c. he shall surely live. *Job 10.1*

It is impossible in regard of Gods Wisdom and Justice, giving them up to an impenitent heart, to restore those which sin so sadly, as is mentioned before in the Chapter. The second place tells us, *if the wicked*, but it doth not tell us that the wicked; that is, such wicked men as the other place mentions shall turn; suppositions are not positions. He that saith, *If the wicked*, doth not say, that the wicked shall. This latter place speaks of wicked men which have not sinned the sin against the Holy Ghost; the former doth (as I think) speak of that sin, but I submit to better judgments.

1441. Heb. 7. 29. *The Law made nothing perfect.* Jam. 1. 15. *The perfect Law of liberty.*

The first place is concerning the Ceremonial Law, which the Jews abused, separating the Law from Grace and the Spirit of Christ, and opposing the Law to the Gospel: The latter place is concerning the whole Doctrine divinely revealed and comprehended in Gods Word, which contains not only in writing Moral Precepts, but also Promises concerning Christ, of all which Christ is the soul, recreating our souls by his Spirit, and enlightening our eyes.

1442. Heb. 9. 27. *It is appointed unto men once to die, &c.* Heb. 11. 5. *Enoch was translated, that he should not see death.*

It was appointed by God that men should *once*, i. e. according to the common or ordinary course of nature, though there be some extraordinary examples to die. Though Enoch was not subject to a separation of soul and body, yet he had a translation, which was equivalent to death. However this particular breaks not a general rule. But probably by death is meant a change and translation out of this life, as multitudes at the day of Christs second coming to judgment must be, *we shall not all die, but all be changed.*

1443. Heb. 10. 14. *By once offering, or by one offering he hath for ever perfected them which are sanctified.*

Lev. 16. 34. *And this shall be an everlasting statute unto you to make an atonement.*

Christ once offering hath really and effectually purged us from our sins, and reconciled us to God. The word Everlasting, or for ever, used in the latter place is (though used for time without end) yet elsewhere for a long time, as *Prov. 29. 14. Dan. 3. 9.* as till the year of *Jubilee*, &c. till the end of that generation or world, and so Sacrifices reached till Christ, when there was an end of that World or Generation, there being now all things new.

1444. Heb. 11. 6. *He that cometh to God must believe that he is.* Rom. 2. 6. *God shall render to every man according to his deeds.*

We must believe, because faith is the means and the instrument of our Justification. God shall render to every one according to his works, because works are the outward testimonial and mark of our Faith and Justification before God.

1445. Heb. 11. 13. *The Patriarchs all died not having received the promises.* Ver. 33. *Obtained promises.* Acts 2. 39. *The promise is made unto you.*

The Promise made to the Fathers was temporal, concerning the possession of the Land of Canaan, which *Abraham, Isaac, and Jacob* obtained, not by themselves, but by their successors; but the Promise was spiritual concerning Christ to be sent, and that by faith in him they should obtain eternal life; so the Fathers obtained the promises, because they saw Christ afar off, and rejoiced that Christ should come; they did not obtain the promises, because he came not in their daies, yet they believed he should come.

1446. Heb. 11. 23. *By faith Moses when he was born was hid.* Ver. 23. *They hid him because they saw he was a proper child.*

Divers causes of the same thing may agree together, Faith was the principle, beauty or propeness the less principle; and probably the outward features of his body might be an inducement to the more confirming them

them of Gods goodness towards that child.

* 1447. Heb. 11. 23. *Had three months of his Parents.* Exod. 2. 3. *His Mother kept him.*

The mother was the chief doer, and the Father, though not so active, yet gave his consent at the least: Now Consent is a kind of action whether in good or evil things, as *Acts 7. 58.* with *Acts 32. 30.*

* 1448. Heb. 11. 23. *They were not afraid of the Kings Commandment.*

Why then did they hide him, and why did they expose him to the water?

These words *they did not fear* must not be understood absolutely and simply, but with limitation; for many places of Scripture are spoken simply which must be understood with respect, as *Mat. 11. 18.* *John came neither eating nor drinking*, that is, not eating nothing at all, but eating little, and so *Mat. 10. 34.* *He came not to bring peace, but the sword*, that is, (as *Luke* expounds it, *Luk. 12. 51.*) rather debate than peace; And so in this place *Moses* Parents feared not the Kings Commandment; that is, they did not fear it overmuch, or wholly, or only, or so much as others did in the like case.

* 1449. Heb. 11. 27. *By faith he forsook Egypt, not fearing the wrath of the King.* Exod. 2. 14. *Then Moses feared and said, &c.*

Moses left *Egypt* twice: The first time he feared the King; but the second time, when he brought the Israelites thence, he feared not *Pharaohs* anger at all, as *Exod. 10. 29.* Besides, if we understand it of his first departure, *Moses* fled not for any fear, in respect of himself, but lest that his Calling by this means should be hindered, and he withdraweth himself not so

much of fear, as to reserve himself for a better opportunity. Nor doth he fear as distrusting his Calling, but because he lost this opportunity. The Reason of this fear is expressed in the Text, *Then Moses feared, and said, certainly this thing is known.* He feared lest he should be hindered in this business of the deliverance of the people.

* 1450. Heb. 11. 33. with 39.

They received the benefit and accomplishment of those particular Promises which were made unto them. Yet they received not the Promise, Christ in the flesh, and the happy and glorious estate of the Church under him.

* 1451. Heb. 12. 17. *Esaú found no place for repentance, though he sought it carefully with tears.* Acts 3. 38. *Repent for the remission of your sins.*

Repentance, if it be taken passively, is referred to *Esaú's* father, whose mind could not be changed with his prayers, that so he might revoke the blessing conferred upon *Jacob*: but take it actively, concerning *Esaú's* repentance, and that was not serious, but hypocritical, who intended to kill his brother. Gen. 27. 33. Ver. 45.

* 1452. Heb. 12. 26. *Tot once more I shake not the earth only, but heaven.* Ver. 28. *We receive a Kingdom which cannot be moved.*

The former place speaks of the Earthquake, which was at the giving of the Law; and of Christs second coming when the Heaven and Earth shall be shaken. The latter place speaks of the kingdom of Christs glory, which we receive by Christ; though the material heaven may be shaken, yet the *sedes beatorum*, or the place where the Saints glorified are, shall not be shaken; or the spiritual administration of this Kingdom shall not be shaken.

The Canonical Epistle of S^c JAMES.

HE warns them who boasted of their faith without works, that they should shew their faith by their works in the Divine Law, and flee from sins that are forbidden, and embrace virtues that are commanded.

1453. **JAM.** 1. 5. *If any man lack wisdom, let him ask it of God.*
1 Cor. 3. 18. *If any man amongst you seemeth to be wise in this world, let him become a fool that he may be wise.*

The first place is concerning spiritual and heavenly wisdom, the Author whereof is God: The latter concerning vain, earthly, worldly wisdom, and carnal, which is foolishness with God.

1454. **JAM.** 1. 25. Chap. 2. 12. *The perfect Law of liberty.* Gal. 4. 24. *Which gendresh unto bondage.*

In the former place, not only the Moral Law, according to which whosoever liveth is free, but also the Doctrine of the Gospel, whence true liberty results, is to be understood: In the latter,

in respect of us and by accident, it is called the Law of bondage.

1455. **JAM.** 2. 24. *A man is justified by works, and not by faith only.* Rom. 3. 28. *We conclude that a man is justified by faith, without the deeds of the Law.*

The sayings of the Apostles *Paul* & *Aug.* and *James* are not repugnant one to the other, the one saith that a man is justified by faith without works; the other saith, that faith is dead without works those works that go before faith are vain, but he speaks of those works that follow faith. *Paul* considers a man justified before God, *James* a man justified before men. *Paul* speaks of true internal faith which justifies in the sight of God, *James* of the outward profession of faith, historical knowledge and the effects and testimonies of it,

Two Epistles of the Apostle S^c PETER.

THe former commemorates Gods benefits, exhorts all men in general to the duties of piety and honesty toward God, themselves, and their neighbours; but in particular, in their Domestical, Politique, and Ecclesiastical condition, &c. The latter warns the faithful, that they proceed in godliness, and fly from false Teachers, Deniders, and such as deny the coming of Christ, and the last Judgment.

1456. **PET.** 1. 12. *The Angels desire to look into.* Mat. 18. 10. *Their Angels behold the face of my Father.*

The first place is concerning the mystery of Redemption, which the

Angels desire to look into, because in that is the height, and the depth, and the length, and the breadth of Gods mercy manifested so far, that the very Angels cannot comprehend it all, Angels are said to behold Gods face,

iiii

because

because as Servants they are in the presence of the King to go at his command. These two places together seem to reprove that of the Papists, that Saints and Angels can know by looking into Gods face what is said or done by men in several places. For here are Angels beholding Gods face, and yet ignorant of the mystery of our Redemption.

1457. 1 Pet. 2. 11. *I beseech you as strangers and pilgrims.* Eph. 2. 12, 19. *You are no more strangers and foreigners, but fellow Citizens with the Saints.*

The faithful are strangers and pilgrims in respect of the Kingdom of Glory, but not of the Kingdom of Grace, which St. Paul speaks of.

1458. 1 Pet. 2. 18. *Servants be subject to your Masters with all fear.* Psal. 2. 11. *Serve the Lord with fear.*

Withal lawful fear, with all that fear that is due to Creatures or Masters. But yet serve the Lord with all the fear that is due to the Creator; serve the Lord with fear to displease him; and serve men with such fear as it may be known you fear the Lord.

1459. 1 Pet. 2. 23. *Christ when he was reviled, reviled not again, when he suffered, he threatened not.* Joh. 8. 44. *He contended with the Jews.*

Christ as a Priest in his sufferings threatened not, and being reviled, reviled not again; but as a Prophet he threatened those that were refractory with hell fire.

1460. 1 Pet. 2. 23. *When he suffered, he threatened not.* Joh. 8. and other places he threatened the Jews.

Christ threatened the Jews as a Prophet, but not as a Priest, for their injuring of him; Their abusing him did not provoke him to threaten them, but his love to save them made him threaten them, or rather foretel such judgments as would destroy them and fall upon them.

1461. 1 Pet. 3. 21. *Baptism saves us.* Psal. 69. 10. *The Lord saves us.*

Baptism did not *ex opere operato*, save us, but signifie to us that salvation was to be had by Christs dying and rising again, represented in their going into and ascending out of the water; the

Lord saves us as the efficient cause principally necessary. Baptism instrumentally, nor yet so as if none could be saved without it, or all that used it were saved.

1462. 1 Pet. 4. 5. *Or as a busie body in other mens matters.* Joh. 4. 38. *You have entered into other mens labours.*

Let no man meddle with any other mens Calling or Affairs whether spiritual or temporal, but where he is lawfully called to it. The Apostles were lawfully called into the labour of the Prophets.

1463. 1 Pet. 5. 8. *The devil is a roaring lion, walketh about seeking whom he may devour.* Rom. 8. 31. *If God be for us, who can be against us?*

The devils malice can do nothing against us, when God defends us.

1464. 1 Pet. 5. 9. *Whom resist, i.e. your adversary, the devil.* Mat. 5. 25. *Agree with thy adversary.*

We must agree with men that are our adversaries, but not with the devil that is our adversary. The latter place is meant, agree with such adversaries as are not Gods adversaries, as we in and about temporal things have made them our adversaries. The former place is meant of our spiritual adversary.

1465. 2 Pet. 1. 19. *The sacred Scripture is as a burning lamp in a dark place.* Chap. 3. 16. *In Pauls Epistles some things are hard to be understood.*

In the Scriptures things are handled clearly and not obscurely, though they may seem obscure to us; yet that obscurity is not in respect of faith, but of humane reason whence it is that many ignorant and unlearned people do foolishly wrest the Scriptures into a contrary sense.

2 Pet. 1. 19. with 3. 16.

The Scripture is perspicuous to us, not by our Nature, of Grace we are illuminate. The Law may be known even to wicked men *ratione Materialis non finis*, they may know the matter of the Precept, but not rightly the end of the Law, that is, to acknowledge and hate sin, &c. and yet they do not know the Scriptures perfectly *ratione materialis*; for they know no more

more than the Pharisees, not all the Precepts perfectly. There is a disciplinary knowledge, as when anything is taught by Precepts; and an experimental knowledge, which we from experience obtain, which is proper to the Elect and faithful.

1466. 2 Pet. 1. 21. Holy men of God spake as they were moved by the Holy Ghost. Joh. 7. 39. The Holy Ghost was not yet given, because that Jesus was not yet glorified.

The Prophets in the Old Testament

had the same Holy Ghost which the Apostles had in the New Testament, but after another manner and degree, the least of the Apostles after the visible miraculous sending of the Holy Ghost in the day of Pentecost, knew the Prophecies more fully and clearly than the Prophets that foretold them, because the Apostles had seen the fulfilling of the Prophecies, and Christ opened their minds, that they might understand the Scriptures. Luk. 24. 41.

Three Epistles of the Apostle

St. JOHN.

THe first is Catholick, it breaths out the love of God to us in Christ our Mediator, and our love towards God and our neighbour, commands us to beware of the world, Antichrist, and Idols. The second admonisheth the Elect Lady, and her Children, that remaining in the doctrine and love of Christ, they take heed of seducers. The third commends the bounty of *Gaius*, and commends to him those that were banished for Christ, rebukes *Diotrephes*, and gives testimony to *Demetrius*.

1467. 1 JOH. 1. 8. If we say we have no sin, we deceive our selves. Joh. 9. 3. Neither hath this man sinned nor his parents.

In the former place sin is taken generally, and so we are all sinners; In the latter in special for some grievous sin, which useth to be the cause of some grievous singular punishment from God.

1468. 1 JOH. 1. 8. If we say we have no sin the truth is not in us. Chap. 3. 9. He cannot sin because he is born of God.

To have sin and to commit sin differ: we all have sin, and we are conceived and born in it; yet the faithful commit no sin, because they will not suffer sin to reign in them, but the wicked and hypocritical have sins dwelling in them.

1469. 1 JOH. 2. 2. Christ is the propitiation for our sins, and for the sins of the

whole world. Ver. 15. Love not the world. Joh. 17. 9 I pray not for the world.

The word *world* is taken variously in the Scripture. In the first place are meant the men that are in the world, for whose sin Christ is the propitiation, as for the sufficiency of his merits, the price and virtue, but not for the efficacy thereof, which is hindered by the infidelity and sins of the wicked, concerning which the latter places must be understood.

1470. 1 JOH. 2. 18. Antichrist shall come, and even now are there many Antichrists. 2 Thes. 2. 3. Antichrist was not yet revealed.

All those are Antichrists in general, who deny Christs Divine or Humane Nature, or in his Person or Office, &c. In special, that great Antichrist is the son of Perdition, who in the time of Paul was not yet revealed, though the mystery

The Epistle of St. *JUDE*.

mystery of iniquity began to work.

* 1471. 1 Joh. 3. 15. *Whoever hateth his brother is a murderer.* Luk. 14. 26. *He that hateth not his brother cannot be my disciple.*

The former place speaks of an hatred towards our brother, which is either because our brother is good, or upon the account of some temporary affairs, or upon the account of true Doctrine, whosoever thus hateth his brother is a murderer. The latter place is spoken of such an hatred as cometh by our brothers being against Christ and hating of him, or striving to draw us from him.

1472. 2 Joh. v. 10. *If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed.* Mat. 5. 44. *Love your enemies.*

The first place forbids not to shew our duty of humanity to all men, or to salute them civilly, but we are admonished not to use too great familiarity with seducers.

* 1473. 2 Joh. 10. 11. with Rom. 16.

3. 4. *Salute Priscilla, &c.*

John speaks of such persons as are enemies to God, and to his truth and Church, such we must not embrace, 2 Kin. 3. 14. These here in S. John were open and desperate enemies, such as Marcion whom Polycarpo meeting would not salute; the not saluting them is a chastisement to them, by it they may know whence they are fallen. The other place is salutation of one Christian to another.

1474. 3 Joh. v. 13. *I had many things to write, but I will not with ink and pen write unto thee.* Joh. 20. 31. *These things are written that you might have life through his Name.*

In the former place it is not said, as though the Apostle would say something else, then what is contained in the sacred Scriptures: In the latter, he manifestly confirms, that all things are written which appertain and are necessary to true faith in Christ, and to eternal life. So that we have no need of Traditions by word of mouth.

The Canonical Epistle of

S^c. *JUDE*,

The son of *Thaddaeus*.

HE exhorts the Faithful to constancy, and threatens the adversaries of Christ with extream misery; and warneth that the godly hold their faith in God, and avoid false doctrine.

1475. *JUDE* v. 9. *Michael disputed with Satan about the body of Moses.* Ver. 14. *The Prophecie of Enoch is mentioned, whereof the Scripture before speaks not at all.*

The striving of the Arch-Angel is not expressly set down in Scripture, yet there appears some prints of it in the burial of *Moses* by God, for that the

Israelites knew not the place of his burial; and it is out of question that the devil would willingly have made that known to the Israelites to set up Idolatry there, but that he was hindered by *Michael*. The Prophecie of *Enoch* if it were not set forth in writing, yet it went by tradition from hand to hand unto posterity,

The

The REVELATION of St. JOHN

The Apostle, the Divine.

IT is called *Apocalyps*, that is, the *Revelation*, because it contains the visions which St. John saw in the Isle of *Pathmos*, about the year of Christ 96, and the Prophecie concerning the state of the Church Militant on earth, and the Church Triumphant in Heaven.

1476. **REV. I. I.** *The Revelation of Jesus Christ, which God gave unto him. Col. 2. 3. In whom are hid all the treasures of wisdom and knowledge.*

Christ as he is God, is the fountain of all knowledge, born of the substance of the Father: in respect of order he is said to have received this Revelation from the Father, because the Father by him doth reveal his secrets unto us; as man by his personal union he hath a perfect knowledge of all things communicated to him. They are hid in Christ as in a Treasury: yet not so hid, but he that seeks may find. All Treasures are hid in him, though some of the droppings are to be revealed to us.

1477. **REV. I. I.** *The things which must shortly come to pass: they are not yet fulfilled.*

Shortly signifies the certainty of the things foretold: in respect of God, though not in our opinion, he thurs out long delays; for the whole time of this Prophecie unto the last day is in the sight of God, but is one day or one hour, which is a comfort to the good, that they may not despair; and it exhorts the wicked to repentance, by reason of the sudden destruction that shall fall upon them.

1478. **REV. I. 7.** *And every eye shall see him, and they also which pierced him. Job 19. 27. Whom I shall see for my self. — and many another at a no strange*

Every eye, godly, and wicked, shall behold Christ either to their comfort, or sorrow. Job saith, he shall see him, and not another shall see him for Job, or in the place of Job; but Job shall see him for himself; Which denies not, but Job, and another, yea, all shall see Christ, and yet every man for himself.

1479. **REV. I. 13.** *I am one like to the Son of man. Mat. 9. 6. Christ is the Son of man really.*

The first place is an Hebraism, by which is intimated the certainty of Christs humanity; also he may be said to be like man, because he appeared in a singular form.

1480. **REV. 2. 11.** *He that overcometh shall not be hurt of the second death. Heb. 9. 27. It is appointed unto men once to die.*

The bodily death is one, because the soul is but once separated from the body: The second death is taken Metaphorically, for the misery and torment of the soul after the death of the body.

1481. **REV. 3. 7.** *Christ openeth and no man shutteth, shutteth and no man openeth. Ver. 20. If any man hear my voice, and open the door, I will come in to him.*

The Son of God is he that opens the internal door of the heart, we open Joh. 14: only the external, for no man comes to the Father but by him.

1482. **REV. 3. 10.** *I will keep thee from the hour of temptation which shall come*

Kkkk

upon

Psal 94.
2 Pet. 3. 9

The REVELATION of

upon all the world. Ver. 19. *As many as I love I rebuke and chasten.*

God kept the Angel of Philadelphia from evil temptation, because he was a pious assertor of the truth; but the Angel of Laodicea, who was lukewarm, he would mend by his reprehension.

1483. Rev. 4.8. *They rest not night nor day. Chap. 14. 13. They that dye in the Lord rest from their labours.*

The souls in the heavenly rest of the blessed are not idle, they have their labours that weary them not, but most sweetly refresh them; in the latter place is understood the end of the troubles of this world.

1484. Rev. 5.1. *I saw a book written. Ver. 4. No man was worthy to look thereon.*

John saw the book in a bare Vision; but no man could see the mysteries contained in it.

* 1485. Rev. 5.5. *Christ is called the Lion of the Tribe of Judah. Rev. 5.6. Christ is called the Lamb.*

He is called a Lion to shew his great strength, Majesty, and Dignity, and of the Tribe of Judah, because he arose from thence, which Tribe bear the Arms a Lion.

* 1486. Rev. 5.12. *Worthy is the Lamb — to receive honour, glory, and blessing.*

If Christ be God, how can he receive honour, for we cannot add to Divinity?

Ans. Christ as God cannot receive an addition of honour in himself, but we may give him a relative honour, or *Quæ ad nos*. He may seem to be more honourable to us, that is, when we take all the honour that the Creature hath or Idols hath, and place it upon the head of Christ; we esteem him most honourable and glorious.

1487. Rev. 6.9. *Under the Altar I saw the souls of them that were slain. Ver. 11. White robes were given to every one of them.*

Souls are invisible spirits, which cannot be seen or clothed; it is therefore the sight of the mind and not of the body which is here understood, for these things were seen in the Spirit.

1488. Rev. 6.10. *The souls of those that were slain cry out for revenge against those that slew them. Mat. 5. 44. Love your enemies and pray for them.*

The cry of the souls proceeds not from a wicked desire of revenge, but an earnest desire for Gods glory, because they would have no ungodliness or wickedness remain unpunished, &c. in the day of revenge and judgment, we suffering here according to Christs command pray for our enemies.

1489. Rev. 7.9. *I saw a great multitude which no man could number. Luk. 12.32. The flock of Christ is called a little flock.*

The Church compared with the numerous multitude of the wicked, is a little flock; but considered in it self, it comprehends an innumerable multitude of all Ages, Sexes, Places, Tribes, and People.

* 1490. Rev. 7.12. *Blessing and Glory, and Wisdom, &c. Rev. 8.1. There was silence in heaven about the space of half an hour.*

In the former place it shews what is Angels work in heaven (as I take it.) The latter is shewn what for a little while may be done on Earth; whether as in Constantines time, or it be an allusion to that silence that was used to be in the Temple, while the Incense was offering, whereas they blew Trumpets and sung while the sacrifice was offered.

1491. Rev. 11.19. *The Temple of God was opened in heaven. Cha. 21. v. 22. And I saw no Temple therein.*

In the former place the Temple is taken figuratively, this the Holy Ghost intimates, that God is worshipped most busily with Hymns and Psalms; In the latter place, we must not think there shall be any material Temple in the life to come, as we have here on earth.

1492. Rev. 13.8. *The Lamb slain from the foundation of the world. Gal. 4.4. When the fulness of time was come, God sent forth his Son made of a woman.*

He was the Lamb slain from the foundation.

foundation of the world, not properly, but figuratively, and in Gods Decree, by Types, Predictions, and Efficacy, by Acceptation, not by Execution.

1493. Rev. 16. 1. *Go and pour out the vials of the wrath of God upon the earth.* Ver. 4. to the 13. *They poured out their vials of wrath upon the sea, the rivers, the fountains, the sun, the seat of the beast, and Euphrates.*

In the first place the earth is taken in a general signification, because the effects of all the Vials redounds to the earth in a manner, and to earthly men the followers of Antichrist, for whatsoever the wrath of God was which was cast on the Seas, Rivers, or the Ayr, or Sun, was not for themselves, but to afflict the earth and those that dwell thereon.

1494. Rev. 18. 6. *Double unto her, double according to her work.* Mat. 7. 2. *And what measure you mete shall be measured to you again.*

The first place is a special command of God concerning retaliation: In the latter Christ forbids rash judgment concerning others, adding the Law of retaliation the more to convince the Jews.

* Rev. 18. 6. with Mat. 7. 2.

Double, not of her deserts, but of those miseries she hath brought on you before, and that is just, both because God biddeth them do it, and because she did wrongfully torture Innocents.

1495. Rev. 20. 4. *And they lived and reigned with Christ a thousand years.* 1 Thes. 4. 17. *So shall we alwaies be with the Lord.*

In the first place a certain number is put for an uncertain, and he speaks of the state of the Church, which during the reign of Antichrist seemed to be dead; but afterwards at the preaching of the Gospel, she rose again, which is the first Resurrection.

* 1496. Rev. 21. 5. *Behold, I make all things new.* Eccles. 1. 9. *There is no new thing.*

There is nothing new in reality: Seeing that all things in all ages, have been of the same nature and kind, and the novelty or diversity is only in certain outward appearances, in which

true happiness cannot consist.

I make all things new: This may intend the glorious state of Gods Saints after the Resurrection, or a more ample restauration of the true Doctrine, and sincere Worship of God on earth, before the end.

1497. Rev. 22. 11. *He that is unjust, let him be unjust still.* Mar. 22. 39. *Thou shalt love thy neighbour.*

The Moral Law forbids private men to do hurt with an evil affection, but to hurt another man at Gods command, is not against the Law, because God will have it so, and he commands us to punish malefactors; good men are proved by injustice, and so are crowned with Martyrdom by it; In the former place is spoken of punishment justly inflicted on the wicked, which is not against charity, since God doth most justly make use of all the creatures to punish ungodly men.

1498. Rev. 22. 11. *He that is righteous, let him be righteous still.* Rom. 5. 1. *Being justified by faith, we have peace with God through our Lord Jesus Christ.*

Our righteousness is more and more to be declared and proved before men, and before God by effects of our faith; for we do not find it perfect in us, but in part only, as our faith increaseth by degrees.

1499. Rev. 22. 19. *If any man shall take away from the words of the Book of this Prophecie, God shall take away his part out of the book of life.* Mat. 7. 23. *False teachers and hypocrites have no part in the Book of life.*

They are said to be blotted out of the Book of life, Metaphorically, and not properly; also negatively, because they were not written in; also positively, as their heresie is made manifest, that we may collect that they were not written in the Catalogue of the Elect.

1500. Rev. 22. 20. *Even so come quickly: He is not yet come.*

The coming of Christ is corporal and spiritual, visible, and invisible; Invisibly he comes alwaies to us, and is present with us by his grace and power: Visibly

Visibly he came by his lowly Incarnation to save his people. He will come quickly, that is, he will be suddenly here in the end of the World, in

glory at the last day, and shall render to every one according to their Works.

Jude v. 25. *To the only wise God our Saviour be Glory and Majesty, Dominion and Power, now and for ever, AMEN.*

Janus opus 1599: I have contracted my failles, and now being in the Haven, though I have been writing on the Canon, I should end with the Apocrypha, 2 Macch. 15. 38. *And if I have done well, and as it is fitting the Story, it is that which I desired: But if slenderly and meanly, it is that which I could attain unto.* The design of the Augmentor of the former Edition being not Magisterially to dictate his Cogitations upon any mans faith, but humbly to submit himself and Studies to the Judgment of the Church of England.

T. M.

Scioli tantum ad destruhendum, qui in ca se dolo offemari volunt, si omnia dilla lacorem. Hieron. T. 2. Apol. pro lib. Adver. Jovin. p. 109.

Non cadem offi somnia tribuuntur Dni & angeli susurrantur idem. Epist. ad Virg. Harmon. L. 1. p. 212.

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